

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LI

JACKSON, MISS., October 10, 1929

NEW SERIES  
VOLUME XXXI. No. 41

## ANNUAL MEETING OF THE FOREIGN MISSION BOARD

The Foreign Mission Board of the Southern Baptist Convention met in general session on Wednesday, October 2nd. This is one of the two meetings held each year which the State Members attend, and in which as a rule matters of general policy are considered. In the past such general meetings have usually occupied nearly two days, whereas the Board this week transacted all of its business in about three hours.

There were two actions of the Board which will be of special interest to the entire brotherhood, namely, the adoption of the budget for the ensuing year and the election of an Executive Secretary.

The Budget voted for 1930 was \$1,369,939.17. This is \$522.22 less than the budget for the present year. In order to hold the appropriations down to this minimum figure, the Board denied, for the present, urgent requests from the missionaries for a total of \$226,546 more. We hope and pray that the total budget of \$1,500,000 allowed our Board by the Executive Committee of the Southern Baptist Convention will be realized fully. If it is, there will be an additional sum of \$111,000 available for the further reduction of our debt and for meeting more of these important needs abroad. We must bear in mind that the requests which have been denied are quite as importunate and compelling as those that are included.

The other outstanding action taken by the Board was the election of Dr. T. B. Ray as Executive Secretary, and the appointment of a committee to find a suitable man for the position of Home Secretary. Dr. Ray has been in our Board for twenty-three years, first as Educational Secretary and then as Foreign Secretary. His wide and intimate knowledge of all our work on the foreign field and the unusual ability which he has shown as Foreign Secretary, are well known to all who have been in close touch with his work. For the past eighteen months as Acting Executive Secretary, he has not only continued to give direction to our work on the foreign field, but at the same time has looked after the interest of the Board in the homeland, and has done it with remarkable efficiency. His ability as an executive has been thoroughly demonstrated. The members of the Board with fine unanimity pledged themselves to a vigorous campaign of enlistment of Southern Baptists in the great cause of foreign missions.

—R. E. Gaines, President,  
Foreign Mission Board, of the Southern  
Baptist Convention.

Philip Snowden, Chancellor of the Exchequer in Great Britain, told his countrymen that there could be no financial restoration in England while the people spend 1,500 million dollars a year for liquor.

The Baptist Record has no one giving his time to soliciting subscriptions, and instead of paying the price of an agent gives the benefit of this saving to the churches. The churches which put the paper into ninety per cent of the families get it for \$1.00—that is, half price.



DR. LAWRENCE T. LOWREY

Accepts the Commission of his brethren to raise \$100,000 for Education

He writes: After much careful and prayerful consideration I have decided to accept the chairmanship of the committee to raise one hundred thousand dollars by December 1st, in order to meet the pressing obligations of the State Baptist Convention incurred for the benefit of the Mississippi Baptist Colleges.

As I told the Committee which urged me to accept this work, there are innumerable reasons why I should stay here in Blue Mountain and continue my regular duties, but somebody had to undertake this great task, and I have concluded that I should leave my work here in other hands for the next few weeks, and devote myself entirely to the relieving of the denomination's most urgent financial stress.

I hope everybody will understand that the money to be raised is not for the purpose of paying off indebtedness on any of the colleges, but solely to pay debts incurred by the Education Commission upon instruction of the Convention itself.

It is going to take a lot of work to make this effort successful. If, however, everybody who is asked to serve in the movement will do promptly the work that he or she is asked to do, I firmly believe we can raise the full amount of one hundred thousand dollars within two months.

Faithfully yours,

—Lawrence T. Lowrey.

Many homes do not receive The Baptist Record and cannot keep informed about the work of the denomination. Visit some of these homes and secure five new subscriptions and we will send you a copy of Moffatt's Translation of the Bible we are offering. You will be paid for your time, and, better still, you will be helping to carry on the work.

## PROPOSED BUDGET FOR SOUTHERN BAPTIST CONVENTION 1930

The Executive Committee of the Southern Baptist Convention was authorized to make a budget for the first four months of 1930. For the other eight months it will have to be approved by the Convention. The following is the proposed budget:

Foreign Mission Board.....	\$1,500,000.00
Home Mission Board.....	725,000.00
(Including \$25,000 for Bonds for N. M.)	
Relief and Annuity Board.....	210,000.00
Education Board.....	100,000.00
(Handled by Executive Committee)	
Southern Baptist Theological Seminary.....	100,000.00
Southwestern Theological Seminary..	152,000.00
Baptist Bible Institute.....	110,000.00
American Baptist Theological Seminary.....	12,000.00
New Orleans Baptist Hospital.....	75,000.00
W. M. U. Training School.....	16,000.00

Total.....\$3,000,000.00

1. Budget. The budget includes \$918,231.00 for interest and debt reduction, as follows: Foreign Mission Board, \$150,000.00; Home Mission Board, \$375,000.00, including \$25,000.00 for bonds for New Mexico; Southern Baptist Theological Seminary, \$100,000.00; Southwestern Theological Seminary, \$79,731.00; Baptist Bible Institute, \$38,500.00; Education Board, \$100,000.00; New Orleans Baptist Hospital, \$75,000.00.

2. Endorsement of Southwide Agencies. The following resolution was adopted September 5:

"Resolved, by the Southwide representatives in conference with the Administrative Committee, That we heartily approve and recommend to the Executive Committee that a Three Million Dollar Southwide Program be adopted for 1930, as agreed upon here today, and that we hereby promise our best and fullest cooperation to the carrying out of this program, giving time, talent and money to such end."

Moody Bible Institute in Chicago opened with the largest enrollment for several years, 114 more than at the same period last year.

Dr. A. H. C. Morse announces his purpose to resign as pastor of First Church, Denver, within six months. He has been pastor here for 17 years, in which time 3,750 new members have been received.

The Baptist Record of Iowa publishes the statement that ten years ago the Baptist, Methodist, Presbyterian and Campbellite Churches in Hot Springs, S. D., united to form a Community Church, and today the whole combination is no stronger than any one of them was ten years ago.

Any two believers in Christ anywhere at any time, have the right, acting in their best understanding of the mind of Christ, to constitute themselves a church of Christ, and any church so constituted has all of the divine authority that a church can have. No organic union is valid which denies that principle.—The Baptist.



## BAPTISTS AND WORLD-CONQUEST

By J. H. Rushbrooke, M.A., D.D.,

General Secretary, Baptist World Alliance

Professor Masson has told how the doctrine of religious freedom is the glory of the Independents in general and of the Baptists in particular, and how from the midst of this small, despised, and persecuted body there came the first book in the English language embodying the demand for absolute freedom of conscience. Leonard Bussher is the writer. A few years pass, and England is in the throes of a civil war. The King's forces seem to be winning. Oliver Cromwell stands out to tell the reason. The parliamentary troops, he declares, are hirelings, decayed serving men, tapsters and so forth; how are these to stand against gentlemen who care for their cause and for honour? They need (he insists) men of inward conviction, plain russet-coated people who know what they fight for and love what they know. And Oliver can find them; among them are people who are dubbed Baptists, schismatics, heretics, but who have a true experience of God. Those that care for liberty in religion will vindicate liberty in the state. He knows them and trusts them, and the Ironsides sweep to victory. Baptists are among his best officers, and from the days of Oliver Cromwell till now they have played a great part in Britain. Meanwhile by colonization and by evangelization they spread overseas. Rhode Island and Roger Williams are great names in the making of the West, and Baptist influence is written in the shaping of the American constitution. To the initiative of Baptists is due the first amendment which makes a state church in the United States forever impossible; and in the atmosphere of liberty they have passed on from strength to strength. Freedom is the very breath of their nostrils; it is in fighting for liberty and in using the opportunities of liberty that they live and thrive.

Observe a singular fact. For the first half of this continuous story—through the seventeenth and eighteenth centuries—the Baptist movement is (with insignificant exceptions) confined to the English-speaking parts of the earth. We have a great ecclesiastical institution which proudly names itself the Church of England. I do not hesitate to make the claim in the light of facts from the English-speaking world as a whole that the most characteristic and distinctive expression of our religion is not Anglican Episcopalianism; the genius of the English-speaking peoples has as its most characteristic expression in the realm of religion the Baptist churches. Order, liberty, democracy, reverence, duty, initiative—the notes of Anglo-Saxon life at its best: these ideas are expressed and embodied in the faith and polity of the Baptist people. Ask who represents most adequately the religion of England itself. The answer is, not any Archbishop of Canterbury, but the Baptist tinker John Bunyan.

However, if that were the whole story, "Baptists and world-conquest" would be self-contradictory ideas. If we were merely English-speaking—British and American—we should be sectional and sectarian, but not human and universal. Our story falls into two parts. At the head of the first, covering the seventeenth and eighteenth centuries, we put the name of John Smyth; at the head of the second, extending through the nineteenth and twentieth centuries, stand the names of William Carey, Adoniram Judson, and Luther Rice. The world-mission and its results furnish evidence that the message we present knows no racial frontiers. We stand by the grace of God for a Kingdom wide as humanity. Lift up your eyes to the far horizons: see how races are touched and won even to the ends of the earth. In the forefront of the evangelical bodies of the Far East stand the Baptists. One thinks of Judson's field of Burma, where today a great native Baptist Convention has emerged, and there are over a hundred thousand church members. One thinks

of Carey's field, and the long toil ere a single convert was won: today the British Baptist fields in India claim over 40,000 church members. That "Lone Star" missions which Northern Baptists all but abandoned in one part of its history: what is its story? A membership last year of 89,900, and a strong native Convention in being. India is turning from types of religion that have been her curse and burden to the liberating Christ. Tragic though the Chinese story has been, the glory outshines the tragedy, and a new China is taking shape. The response of Japan is significant; that of the Philippines astonishing in its rapidity. Thus the brown man and the yellow man; what of the black? Nigeria knows of three-quarters of a century of Southern Baptist work, eighteen thousand in the churches, and the inflow more rapid than ever before. Close by, in the Cameroons, the German Baptists have a firm hold. Congoland has seen half a century of missionary effort, and what brave souls have devoted themselves to that land! I am old enough to remember some of the early days, and have known those who set out with high hopes, young enthusiastic missionaries—destined to fill an African grave within a few months! We British have paid a heavy price in treasure and tears and blood to win Congoland for Christ. Fifty years have gone, and lo! over 30,000 church members, and a new Christian civilization emerging in what was "Darkest Africa." South Africa has organized a Bantu Baptist Union within the last three years—so strong have the native churches become. Thus Asia and Africa: what of South America? A "corporal's guard" of Baptists at the beginning of this century: now in the Brazilian Convention alone (a Southern Baptist field) the churches have 31,000 members, while a firm foothold has been secured in half a dozen other countries.

It is tempting to linger upon the story of continental Europe. A hundred years ago not a Baptist Church (the earliest existing church dates back only to 1834); now in every country but the two tiny lands of Albania and European Turkey there is organized Baptist work. From the Arctic Ocean to the Mediterranean Sea, and from the Atlantic to the Ural Mountains the message has found acceptance among men of all races—Latin, Scandinavian, Teuton, Slav, Mongolian, and even Jewish and Gipsy; and Rumania and Russia bear witness to the fidelity and firmness of the converts.

Take the world over. "The little one has become a thousand." John Smyth's tiny group has as its successors some twelve millions of Baptist church members in our day. They are in every continent and everywhere increasing; and they stand among the foremost evangelical forces of the world.

I am indebted to Dr. Alldredge of the Southern Baptist Convention for a striking comparison of growth during the hundred years closing with 1925. He considers four groups: Eastern Orthodox, Roman Catholic, Protestants generally and Baptists and he finds that while the increase of the first three groups from 1825 to 1925 is in each case between 140 and 160 per cent the increase of the Baptists is 2,216 per cent. In other words, where a century ago there was found one Eastern Orthodox or Roman Catholic or Protestant, there are now two and a half; where there was found a century ago one Baptist, there are now twenty-three and a quarter!

Such facts are significant. I will not develop their meaning, but one point may be emphasized. It is often urged against Baptists that they merely perpetuate differences which may have possessed significance in the seventeenth century but are now out of date. Our history demonstrates that the appeal of the New Testament message we bring has been most widely successful not in the seventeenth or even in the eighteenth century; its greatest triumphs belong to the nineteenth, and it is advancing with accelerated speed in the twentieth.

The Lord Jesus Christ has abundantly prospered the work of the Baptist denomination: are we worthy of the rich blessing His grace has bestowed? To boast of numbers is spiritual death: we must hear in the increase of members and resources the call to deeper devotion and wider service. We must strengthen the stakes and lengthen the cords.—Christian Index.

## GOD BE WITH YOU

I would like to say a word of farewell to my many friends in Mississippi through the columns of The Baptist Record. I have hoped against hope for the past three years that when the time came for this sword of parting it would be upon our return to the work in China. But the distressing and disabling bronchial trouble with which I have suffered for many years has not improved even here in the homeland and medical advice is against my returning to the cold, long winters of North China where I have already had three serious attacks of pneumonia in past years. So I have had to yield the hope of returning to the work which I love so devotedly and where I feel that I am so sorely needed.

And to make it still harder the disappointment has been a double one. It has been my hope that if I could not go back to China I might remain in Mississippi and re-enter the pastorate here among the people of my home state. But even this comfort is to be denied me. My physician advises against my trying to take a pastorate at this time as he thinks I am not strong enough to bear the duties and burdens of this work and he has advised me further to seek the most favorable climate I can find in which to spend the balance of my life.

Upon inquiry I have learned that the warm, dry climate around Reylands and San Bernardino, California, about seventy miles east of Los Angeles, in the famous San Gabriel Valley, the home of the navel orange, situated in the foothills of the Sierra Madre Mountains, is considered the finest climate in America for bronchial and similar chest troubles. It has been the hardest decision I have ever made in my life in being forced to realize that my health problem is so serious that I must give up China and Mississippi both and go there in the hope of relief for my physical ailment.

One thing that has made this decision so very hard is the realization that this is the first time since I was a boy of seventeen when I received my call to the ministry that I have taken such an important step for my own sake. As a boy for years it was my heart's desire to go to West Point and fit myself to become an officer in the Army of my country. Upon what I believed to be the call of the Holy Spirit to preach the Gospel I gave up my life ambition to enter Mississippi College and later Rochester Theological Seminary to prepare myself for that sacred calling. Later when a happy pastor of a college church in Virginia I heard a second call of the Spirit to go to distant China to preach the unsearchable riches of God's grace in Christ to those who had never heard. There I lost my health, as it has turned out permanently, in the great famine of 1907. But twice since then in further answer to what I believed to be the leading of my Master's Spirit, even against medical advice, I have gone again and yet again with the glad tidings of salvation to China's multitudes of lost souls.

And a few months ago I offered myself to our Foreign Mission Board for the fourth time to go once more in spite of my physical handicap. But after conference between their medical advisers and my own it was decided that I ought not to try to go back. The heart was willing but twenty-two years of physical suffering had broken the body too greatly to stand further endurance of the conditions which prevail in China. My chief consolation in this unspeakable disappointment is that our Lord accepts the sacrifice of a willing

(Continued on page 6)

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## Housetop and Inner Chamber

There are said to be 2,000,000 Mexicans in the United States. Do you know how many of these are in Mississippi?

Bishop Murray, presiding Bishop of the Episcopal Church, whose home was in Baltimore, died suddenly Oct. 3 of apoplexy.

We are sorry to learn of the death recently of the father of Rev. W. L. House, the pastor of Riverside Church at Marks.

Pastor A. D. Muse of Claremore, Okla., assisted Dr. Stealey in a meeting in Hudson Ave. Church, Oklahoma City, beginning Oct. 6.

On Jan. 1, 1929, the Foreign Mission Board's debt was \$1,145,729.74. On the first of October it had been reduced to \$782,234.92.

What have we come to? An American Indian is said to have been refused a passport because he couldn't prove that he was born in this country.

We are sorry that the article of Brother Heath to which reference was made in last week's paper was left out of that issue. You will read it in this issue.

One pastor who has put The Baptist Record into three churches where he preaches under special difficulties, says if he can do it any pastor can do it.

The Baptist Trumpet passes along the information that the Board of Trustees have declared the office of president of Oklahoma Baptist University vacant after May, 1930.

Of 1,200 early matriculations at the University of Mississippi 394 report as Methodists, 370 as Baptists, 216 Presbyterians, 75 Episcopalians, 27 Catholics, 20 Jews, etc.

They say that there are four times as many Jews in the South as there are in Palestine, and there are three times as many in New York City as in the entire South.

The building of the Eighth Ave. Baptist Church in Meridian was dedicated last Sunday afternoon. It is said to be complete in its appointments, meeting the needs of a present day church.

The Baptist and Reflector reports that Aberdeen Church will build a pastor's home, a friend out of town having promised that if they would buy a lot he would give seven or eight thousand dollars for the house.

Foreign Mission receipts for the past five months, ending Oct. 1, are \$230,568.25. For the same period last year they were \$246,159.10. From Mississippi they fell from \$10,721.55 to \$9,699.69. North and South Carolina made good gains. Maryland a slight gain. Missouri good gain. The rest declined.

President W. W. Hamilton writes: You will be glad to know that the Baptist Bible Institute has had a most encouraging opening, and the faculty and students are rejoicing over the prospects for a great year. Last session there were 140 on the first day, and there were 162 this year. Twenty-two more have since enrolled and the total for the first week is 184.

Pastor J. R. Kyzar of Grandview Church, Nashville, says in two years time the Sunday School attendance has been doubled, the B. Y. P. U. trebled and the attendance at preaching probably four times what it was. At that time the church was worshipping in a school house, their building having burned. The people are appreciative and responsive.

Evangelist Bryan Simmons and Singer Atley J. Cooper assisted Pastor John Thompson in a meeting at Clara last week. Eighteen were added to the church and everybody felt helped. Clara is the location of the Wayne County Agricultural School. The next meeting was at Hintonville, Perry County. Two had joined when we heard from the meeting, which was still in progress.

C. W. Baldridge: The work here at Inverness shows some signs of life. We baptized three candidates last night. The congregation was the best we have had. The building boom is on again to erect that Sunday School plant. We have gone far enough to get a committee appointed. They will have their first meeting this week. We sadly need the room. Our church at Sunflower still holds the "loving cup" for being the best Sunday School in the association. They will entertain the Sunday School Convention the fifth Sunday in December.

Among the pastoral changes: E. W. Roach accepts call to Jonesboro, Tenn. A. J. Moncrief, Jr., goes to Oakland Church, Atlanta. G. W. Eilers goes from Wallins Creek to Corbin, Ky. A. D. Langston resigns at Ferriday, La. J. A. Russell succeeds Dewey Squires at Cortez, Okla. A. W. Bussey resigns at Bowman, Ga., after ten years' service. R. C. Brinkley goes from Carlton, Texas, to Immanuel Church, Houston. A. N. Hanfield goes from Magazine, Ark., to Guymon, Okla. J. H. Wyatt of Clayton, Ala., succeeds E. M. Daffin at Bunkie, La. H. G. Williams goes from Seminary Hill, Texas, to Norwood Church in Birmingham.

Announcement is made in another column by the president of the Foreign Mission Board of the election of Dr. T. B. Ray as Executive Secretary of the Board. Dr. Ray has been acting secretary for more than a year while the Board had the election of a successor to Dr. Love under consideration. In this time good progress has been made in the reduction of the indebtedness. Dr. Ray has also been connected with the Board in other capacities for many years, and is more familiar with the work than any other man who might have been secured. It is time now for us all to cooperate in praying and giving in order that the prayer Jesus taught us may be answered, Thy kingdom come.

President E. C. Herrick of Newton Seminary has an article in The Watchman and Examiner on "Andover and Newton Seminaries, A Possible Experiment in Cooperation", which indicates that the trustees of these schools are trying to get together, but for the life of us we cannot get what they are doing or want to do. Newton is a Baptist Seminary in Massachusetts and Andover was a Congregationalist Seminary near by which now has no students or faculty but considerable property. Its charter is orthodox and its teaching is said to have been heterodox. The trustees tried to turn it over to Harvard, but the courts would not permit because its endowment was given to perpetuate orthodoxy, while Harvard is Unitarian.

There ought to be people in Mississippi who are ready to put large sums of money into Christian Education. A ten thousand dollar gift is none too much to expect of many people, and some ought to give much more. We have talked about it long enough; now is the time to do something. Some of those who have done a great deal of talking ought to be forward now in the giving. And the giving ought to be in such sums as to set a new standard in giving. In other places large sums are frequently given to Education, but they have been scarce in our part of the world. It is time for somebody to lead out.

As announced elsewhere Dr. Lawrence T. Lowrey of Blue Mountain yields to the insistence of his brethren and undertakes the task of raising \$100,000 for Education in Mississippi in the next two months. He was the choice of the Committee in the beginning, but was reluctant to absent himself from his work at Blue Mountain. There is no man who could more readily secure the support and cooperation of his brethren in this great enterprise, and there will be general satisfaction that he has consented to undertake it. Now let every man, woman and child of us say "It can be done; it shall be done"; and do it in two months. There is lots of money in Mississippi; and it is the Lord's money. And the Lord is calling for it. The way to put gladness into all hearts and courage into all the Lord's servants is to do this thing and do it in two months.

After speaking kindly of the Record Pastor E. V. May of Brownfield, Texas, says: You might be interested in the work we are doing at Brownfield. Brownfield is a town of some three thousand or more people, and is growing rapidly. The church has 425 resident members. The Sunday School has an enrollment of 370, not including the Home Department. We have recently qualified for and been awarded the A Standard. Our report to the association showed the B. Y. P. U. enrollment of 110. About 100 new members have been received into the fellowship of the church during the year, 60 or more coming by baptism. The financial report showed that more than \$9,000 had passed through the hands of the church treasurer. Too, for the past two months, the pastor has been living in a modern brick-veneer home, erected by the church. Prospects for the next year are bright. The Lord is gracious to us.

Prime Minister MacDonald was received by Mr. Hoover and his party at the White House on Friday and for the week end was taken to the President's camp in Virginia. The hopes of permanent peace in the world are much revived by the visit of the British Prime Minister, in spite of the incongruously unpeaceful procession which greeted him and which is described by the secular press as follows: "The British prime minister, bound on one of the greatest peace missions of modern times, was greeted at the Union Station here by a display of full military honors. He marched from his train through a lane of marines in blue dress uniforms, with their rifles at present arms. The guns of Ft. Myer, across the Potomac, thundered a 19-gun salute to this resolute hater of war. A squadron of cavalry clattered in his van as he rode to the British embassy." And a New York City band struck up the tune Britannia rules the waves.

Tallahatchie Association is composed of churches in the hills and in the delta. This time the meeting was held at Webb, a thriving delta town. Superintendent Thompson of the Ohprange and the editor arrived just in time for dinner, which the ladies served in a hall down town. It was all that could be desired. Officers had been elected, Brethren R. A. Kimbrough as moderator and J. R. G. Hewlett as clerk. Brother Stuart of Tutwiler preached the sermon and all said it was good. Pastor-host A. L. Jordan read the report on Missions and made an excellent talk. He is a new man in Mississippi and the folks at Webb and Sumner say he is all right. The editor was called on to speak in behalf of missions and did so with pleasure. Brother Jarman also spoke on missions to the delight of all. Brother Hewlett read a fine informing report on Social Service and in his speech touched on each phase of this work. Superintendent Thompson was heard with great interest as he told of what is being done and what needs to be done at the Orphanage. We did not hear the reports from the churches and are sorry to not be able to summarize the statistics. The editor preached at night, and while most of the messengers had gone home for the night, there was a good attendance from Webb and Sumner.



## Editorials

"MY"

A long time ago you read the story of David's hiding away in the hills of Judea from King Saul, who chased him "like a flea". It is a thrilling story of adventure—and of the good providence of God. But there is one part of that story which may have puzzled you a bit, when David and his men after living the wild life on the ranges hears that a wealthy landlord is celebrating the sheepshearing anniversary and having a general good time.

This man's name was Nabal and he was having a regular Christmas occasion in feasting and drinking. David thinks it a fine opportunity to be neighborly and so he sends some of the young men who had attached themselves to him in the hills, to the home of Nabal with a message of congratulation, and a suggestion that he might wish to share his joy with them.

But instead of his prosperity and his celebration making him generous, it had only confirmed him in his churlishness. It's the old story that "not the gale, but the set of the sail determines the way we go". So when the young men had greeted him with "Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast", this did not make much impression on him. And when he was reminded that David's men had been a guard about his herds and flocks, and about their keepers, and might justly be remembered in the joy making, he grew sullen and contemptuous. "Who is David?" he said. And who is the son of Jesse? There be many servants nowadays that break away every man from his master". Now listen to this "lord of the land". "Shall I then take MY bread, and MY water and MY flesh that I have killed for MY shearers and give it unto men whom I know not whence they be?"

Now where do your sympathies fall in this story? With Nabal or with the young men of David? The answer will reveal your own character, and maybe show the "system" under which we have grown up. Notice the repetition of "MY" when he is talking and the emphasis he puts upon it. One may well ask How Come? This whole thing of property rights; of exclusive ownership and possession is involved here. And it is coming to be a vital question in the world. How often and with what emphasis we are hearing that word "My", "My", "My"! And the world is waking up and asking How Come? How did it come to be yours or mine? How did exclusive ownership and control of property come into the hands of some and out of the hands of others?

Do you hear the rumblings of communism, or the mutterings of socialism? The world is waking up and asking questions: How come? No; this writer is neither a socialist, nor a communist. He is afraid of them. They have a way of employing force to secure their ends. But the man who will not listen to the rising discontent in the world is wilfully deaf. And the man who is not willing to go all over again the whole question of property rights is criminally committed to a selfish system in which he is a beneficiary and inwardly afraid that something might be found wrong with it that could make trouble.

The volcano is not apt to burst in our back yard; not today. But it is already in eruption in some places in the world. And it is a fine time for industrial and social observers to get busy. A delegation sent to Russia, or China, or Italy or even to England might find things interesting. Volcanic eruptions of one sort and another have occurred before. We are not looking for them in America today, because land is plentiful and prosperity is abundant. But let hard times come—and that is another story. Where

land is scarce as in Britain, or in the hands of a few as in some other countries, conditions are tense and threatening.

Yet there have been eruptions even in America. The people flowed in here and took possession, asking no leave of the "aborigines". And what happened here has happened everywhere. In every country on earth the land is owned or claimed by people who overflowed into it and took forcible possession. What has happened, may happen; is happening again.

"My bread, my water, my flesh, my shearers!" Who gave them to you? How come? Is not all property the product of cooperative effort? This man Nabal would have had no sheep or goats if David and his men had not protected them against wild beasts and wilder men. All property today, all wealth is the product of joint effort by many contributors. No one man, or set of men has exclusive right to claim it. The conscience of men is just beginning to make inquiry into this matter of property rights. We haven't finished the study of capital yet. The right to the use and benefit of property and all the results of industry (well it's a good subject to investigate).

Too many are ready to dismiss the whole matter by a wave of the hand or the clenched fist and say, "Who is David and who is this son of Jesse?" There be many servants nowadays that break away every man from his master. Shall I take my bread and my flesh and my water (yes "water rights" come in) and give them to men whom I know not whence they be?

Well we may not know "whence they be", but such folks have a way of coming to the throne by and by. And then what? Well, ask Lenin & Co. Hadn't we better try to find out what is right in the sight of God? Would it not be well to go back and recognize that "the earth is the Lord's and the fulness thereof". Maybe we are "squatters". Certainly we are sojourners, and at last like Abraham own only a burial place. Who is this that says "My", "My", "My"?

### THE SAMARITAN WOMAN

In discussing the women who are introduced into the gospel narrative as having been brought into contact with Jesus, certainly the Samaritan woman cannot be overlooked.

The very title "Samaritan woman", or "woman of Samaria", introduces her unfavorably. Her name is never mentioned and her nationality is against her. But more than all that she was a woman of stained character. It is significant that of the three women of this kind that appear in the gospel narratives not one of them is mentioned by name. The other two are the woman taken in adultery, and the woman who came to the home of the Pharisee and anointed Jesus' feet. How considerate this delicacy of the gospel writers.

But this woman was evidently of unusual attractiveness and ability. Alas that a woman's very attractiveness often constitutes a point of danger. It was so with this woman. Five men, according to the testimony of Jesus had been the victim of her charms. Alas also that a woman should use her beauty as an instrument for the destruction of others.

Be it said to her credit that she did not introduce the conversation with Jesus. He was the first to speak. This may have been because she knew well the race antipathy between them; or it might have been due to the reserve and dignity evident in the bearing of Jesus. But she approached him and the well apparently without any word of courteous salutation.

She was willing enough however to engage in conversation with this stranger when once the way was open, and appeared glad of the opportunity. With good humored badgering she twits him for asking a favor of a Samaritan woman with whom Jews do not condescend to associate. The serious reply of Jesus was introduced to prevent any light or foolish conversation: "If thou

knewest the gift of God and who it is that saith unto thee, 'Give me to drink', thou wouldst have asked of him and he would have given thee living water". The woman is not yet willing to be serious; perhaps did not know how to be serious, and replies, "Sir, thou hast nothing to draw with and the well is deep. Whence then hast thou that living water? Art thou greater than our father Jacob who gave us the well, and drank thereof himself, and his sons, nad his cattle?" Then Jesus told her of the water of life and it begins to dawn on her in spite of her affected lightness what his serious words mean. But she attempts another retort as if she wholly misunderstood and says it would save her a deal of trouble in coming all the way to the well if he will give her this living water, forever springing up in her.

It is time now to strike home to the heart, and Jesus knows the sore spot in her life. He tells her to go bring her husband. She denies having one. But Jesus brings out into the open the sins of her body and soul, and she sees that she is face to face with a very prophet of God. Then half seriously she seeks to divert him with a controversial question in theology; and Jesus takes the occasion to reveal to her the true nature of God and the real way to worship.

Down in the human heart

Crushed by the tempter

Feelings lie buried

That grace can restore.

She begins to suspect that he is more than a prophet, and opens the way for him plainly to declare himself as the Messiah. The conversation is interrupted but the work is done. As the disciples return and see with surprise that Jesus has been talking with her, she forgets her thirst, her mission to the well, her water pitcher and hastens away on a new mission. "Come see a man who told me all things that ever I did. Can this be the Christ?" And they came.

Here is a transformation of a life, in a moment of time. Her first and only contact with Jesus had changed everything. So much so that Jesus said, "Say not there are four months and then cometh the harvest". Nature teaches many lessons, but not all. Grace works faster than nature, for the gospel is supernatural. Here is a case where the first sermon ever heard saves the soul and the first visit of Jesus covers the hillside with listeners who prevail on him to remain with them.

But it is about this woman we are thinking. She was a flippant and confirmed flapper, no longer in her teens. She was a hardened and habitual sinner, of a class abandoned and difficult to reach. But she had intelligence and a soul; and Jesus was not long in finding it. Truly nothing is too hard for him, and we do well to remember it. Indeed often the worse the sinner, the more consciousness of need. Jesus did not hesitate, or lose any time. It was the only opportunity he would ever have with her. And she was saved.

Jesus shows here that chords that were broken may vibrate once more. That the human heart deep sunken in sin, may not only be changed, but capable of great spiritual enlightenment and usefulness. This woman was perhaps the first one whom Jesus had plainly told that he was the Messiah. To her he spoke the sublimest truths about the spiritual nature of God, and the only way in which he can really be worshipped; in spirit and in truth. She came to him a great sinner, she went away to bring a great multitude of people to hear him.

There is no greater and clearer spiritual insight shown anywhere among the early disciples of Jesus than is seen in some of the women who became his disciples.

We have many good things each week to claim your attention. Would you like to enjoy them with us? If so, send your subscription and four others and secure the Bible we are telling you about from time to time in the Record.

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## GOOD EXEGESIS

It often happens that the language of the Scripture is greatly condensed. The mind of Paul frequently moved so rapidly, and his thoughts were so large, that the pen of the scribe lagged behind, and the expression was compact even to the sacrifice of clearness. Those who recorded the utterances of our Lord must have sometimes omitted clauses that are necessary to a full understanding of the same. In the explanation of these passages, grammar and lexicon afford little help. The exegete must be in touch with the inspired author, and must pursue his track so that his mind may go through the same processes as those of the author whom he is illustrating. Then, when he comes to a hiatus, he will, by the force of the impulses which he has received, traverse the abyss along the lines that were originally described by Paul or Jesus. It is this kind of exegesis that calls for the loftiest mental and spiritual powers. There is need of a spiritual heart and a logical mind. For solving difficulties of this kind we know of few who are the equal of John Calvin.

His theological knowledge, though not as full as that of today, was up to the times in which he lived. He was one of the most indefatigable students who have ever explored the sacred Word. His spirituality was intense and elevating, but wherein he excelled all other commentators, earlier or later, was his faculty of putting himself in the place of the author, thinking the thought of the author, and thus filling out the vacant spaces as the author would unquestionably have done. Take, for example, that very difficult passage, John 19:10, 11: "Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin."

It is very difficult to understand the force of the word "therefore", and the connection of the first sentence in verse eleven with the closing sentence of the verse. Calvin fills out the verse thus: "Thou couldst have no power at all against me except it were given thee from above (and it was given thee from above in order that thou mightest use it for the punishment of the guilty and the vindication of the innocent). Therefore he (or they) that delivered me unto thee (asking thee to use thy power for the condemnation of the innocent) hath the greater sin."

This faculty of interpretation is cultivated by strengthening the powers of the mind and by copious and continuous reading of the Bible with a telescopic rather than a microscopic vision, by a dwelling in the atmosphere of the Scriptures, and, not least, by being filled with the Spirit.

## SOUTHERN BAPTIST SEMINARIES

Ernest O. Sellers

Within the Northern Baptist Convention territory there are now eight or nine theological seminaries. Some of them, like Crozer, Chicago, Rochester-Colgate, and Newton have extensive equipment and large resources. In addition to these the Louisville Seminary enrolls many students from the Northern territory and the Moody school of Chicago has more Baptist students each year than perhaps any half dozen of the strictly Northern institutions. At the same time there are many Southern young men who go to the Northern schools.

Within the Southern Baptist Convention territory we have three theological training institutions, Louisville, Fort Worth, and New Orleans. The combined enrollment of these schools approaches the combined student body of the Northern schools yet Southern Baptists more than twice outnumber the membership reported by the Northern Convention. We are not forgetful of the ministerial students in the colleges both North and South.

These comparisons give rise to some interesting questions.

Do Northern Baptists think more of a trained and educated ministry than we of the South? Are Southern Baptists neglectful of their responsibility to provide facilities for training? Are Southern Baptists going to continue, by this course of action, to put up with and encourage an untrained ministry as compared with other denominational bodies? Are Southern Baptists proportionately as much interested in ministerial and practical training for its leaders as are the Northern Baptists?

The strength, solidity and continued sturdy growth of Presbyterianism has been in its insistence upon an educated and a trained ministry. The cohesion and united power of Catholicism is chiefly to be traced to its method of employing only a carefully trained priesthood.

The place and importance of the Louisville Seminary is recognized throughout the whole world and it is today the largest institution of its kind in existence. It began its history soon after the beginning of the Southern Baptist Convention and has grown along with the Convention.

The Southwestern Seminary has expanded during its thirty years of history along with the growth of the great Baptist interests of the Southwest.

The Baptist Bible Institute of New Orleans, now entering its second decade of history, is witnessing and taking part in a Baptist development on the Gulf Coast realized by but few people. It ministers to the whole Southland but stands in a particularly strategic relation to Latin America. Like Southwestern Seminary its work is broadly comprehensive so as to meet the demands of present day Christian leadership.

Southern Baptists have none too many institutions for the training of its leaders and, to hold their own, not to mention any advancement, they must fully and satisfactorily support those they now have and of which they may justly be proud.

The Emergency appeal now being made by the Baptist Bible Institute should have the heartiest support of every Southern Baptist.

Dr. Frederick Agar, the church rejuvenator among Northern Baptists, will speak at the Georgia Baptist Convention.

This same Potter who is organizing a society in New York to teach "No god, no prayer", etc., is the same sucker that last year was fighting prohibition. A few years ago he was a Unitarian preacher and attended the Scopes trial at Dayton, Tenn., and sought to advertize himself by ridiculing Mr. Bryan.

Each week you will find in the Record the things you need to know about the work of the W. M. U., B. Y. P. U., Sunday School Department and many others. If the Record is not in the homes of the membership, get up a club and send us. Five new subscriptions will secure the Bible we are offering.

Pastors are sometimes complaining that their young people do not attend the preaching service because they exhaust their spiritual interest and capacity in the Sunday School and B. Y. P. U. Are we not in danger of estranging our young people from all the interests of the denomination by keeping them in separate groups all down the line? What about the conventions of the young people, which for them take the place of the general denominational gatherings? And what about the multiplication of technical literature designed for young people alone? These questions are not asked in captiousness, but in genuine concern for the welfare of the young people and all the interests of the kingdom. These young people will not stay young always. Will they be a part of the denominational and church force when they grow up? We respectfully call these things to the attention of those who are working with and for young people. It may be easy to make a fatal mistake.

Tennessee Convention meets at Union City Nov. 13.

Texas Baptist Convention meets at Beaumont Nov. 20.

C. M. Crosswye, for a while pastor in Mississippi, goes to First Church, Lakeland, Fla.

An exchange says card playing in the press room at the White House has been discontinued.

Dr. J. M. Carroll of Texas is reported on the road to recovery after a serious operation.

The Tuberculosis Sanatorium has the largest patronage in its history and is doing more charity work.

Thirteen missionaries have died of typhus in the famine area in China where 40 million people are suffering hunger.

Dr. John H. Eager preached for Pastor W. A. Hewitt at First Church, Jackson, last Sunday. Seven were received into the church.

Dr. W. P. Harvey of Louisville, Ky., long connected with the Recorder and Auditor of the Southern Baptist Convention, died on Sept. 29.

Edgefield Church of Nashville has called for its pastor Dr. H. L. Winburn, who has been pastor at Arkadelphia, Ark., for many years. We have not heard his decision.

We are glad to publish pictures of new church houses in the state when cuts are furnished us. If you haven't a cut we can have one made from a photograph you send us and you pay the cost of making the cut. This is from three to ten dollars according to size, and the cut belongs to you.

The New Outlook, the official organ of the United Church of Canada, in a recent editorial calls attention to a document just issued by the Minister of Trade and Commerce for the Dominion, giving an exhaustive analysis of the liquor situation in Canada. The report, which is made up of elaborate statistical material, paints an alarming picture in the growth of the consumption of alcoholic beverages. According to the editorial comment in the New Outlook, the statistics also reveal that the number of deaths caused by alcohol has more than doubled in the period of government control or sale. The editorial further discusses at some length the present exportation of liquor to the United States from Canada and prophesies that legislation will be introduced during the next session at Ottawa, prohibiting clearances on liquor exports to the United States.—Word and Way.

Dr. C. V. Edwards writes in the Baptist Standard: It was my privilege to serve as pastor of the First Baptist Church in New Orleans for 10 years before the Baptist Bible Institute was located there. I have had every opportunity to note the growth of the institution and its missionary influence upon New Orleans and the adjacent territory. It is my conviction that what has been accomplished in a missionary way through the Baptist Bible Institute has been worth more than all that we have put into the institution, and that it is now just beginning to show its real possibilities along that line. If our Baptist mind is turning to a greater emphasis along missionary lines surely they will not allow this most worthy institution to suffer a serious setback or permanent disruption because of the emergency fund that is needed just now. The Institute is doing a magnificent piece of work in training pastors, missionaries and church workers which must be kept up if we are to supply the present day need for Christian workers. It is therefore the unquestioned duty of all Southern Baptists to arise in their might and if need be with great sacrifice meet this emergency at once.



(Continued from page 2)

heart and a surrendered life. My work for China in the future must be from this side in prayer and in trying to persuade others to give and go where I would have so gladly spent the remaining years of my life.

And now how hard it is to speak the word of farewell to Mississippi Baptists. How I do thank God for the wonderful fellowship of the past three years as I have gone from place to place throughout the state delivering my missionary messages to thousands of our people in church, school house, and home, in Sunday School and worship hour, to B. Y. P. U. and W. M. U., in conventions and schools of missions, in colleges and public schools. Very especially do I pray upon remembrance of the thousands of eager, bright young faces of our young people and children that have looked up into mine as I have spoken that God's Spirit has touched hundreds of their hearts with the call to service in winning a lost world to Jesus Christ.

I shall thank God upon every remembrance of my brethren in the ministry, the wonderful fellowship in the things of God I have had with them, of their understanding and sympathetic hearts, of their prayers and appreciation, and many, many acts of kindness to me and mine, and of the manifold sacrifices these men of God are making that the Kingdom of God might come on earth as in Heaven. And words fail me when I try to express what is in my heart as I think of those blessed women, the wives of Christ's ministers. It has been my happy lot to be entertained in many preachers' homes in this work during the past three years. I would I were a gifted and eloquent writer that I might write a book on the "Ministry of the Wives of Ministers." How I have enjoyed their beautiful and unselfish hospitality. How I have marveled at their faith, loyalty and steadfastness as they stand beside their noble husbands and share with them all the sacrifices and burdens of the pastorate. Only Eternity itself can tell the full story of the precious and beautiful work they are doing to help their husbands build up and edify the people of God in the churches.

And I must also speak forth the gratitude that is in the hearts of my wife and myself to the Baptist women of Mississippi and the Southland for all their kindness to our children. Through the Margaret Fund and special gifts they have made possible the education of our boys and girls in the Baptist colleges of Mississippi, two at Mississippi College, Truman and Tully, and two in part at Woman's College, Jennie and Maribelle. Very especially will these four children and ourselves carry through the years the precious heritage of the wonderful love and unselfish gifts of that dear woman of God, Mrs. W. J. Davis, who has opened the treasures of a heart of gold and a hospitable home to her adopted children from China, and in this we include ourselves as well as our children. And to all those in every Baptist home in this state where we have been received as the messengers of Christ we give our heartfelt thanks and thank our Heavenly Father for each and every one.

Mrs. McCrea, Maribelle and I leave here on next Monday, Oct. 7, in our car for our future home in California. Our address for the present will be at the home of our fine boy in California and his lovely wife, 641 King Street, Monrovia, California. We shall probably make our permanent home in San Bernardino. It goes without saying that we shall keep in touch with our friends here through the weekly visits of The Baptist Record. Jennie will remain in Hattiesburg to complete her training as a nurse in the South Mississippi Infirmary. Tully has entered the University of Texas at Austin to get his M.A. degree.

In conclusion I wish to express my thanks to the editor of The Baptist Record for the many kindnesses extended to me during my work as a missionary in China. Far more than half the messages I have written for Southern Baptists

during these twenty-five years have been printed in The Baptist Record. Sometimes I think it has been a brave thing for the Editor to print some of the things which I have written in the conscientious belief that not all our mission methods are scriptural, wise and fruitful. But I have always found him impartial, fair and willing to hear to all sides of a subject. My fellowship with him through the past twenty years both by correspondence and in person is one of the most precious memories I shall take with me as I leave my native state in search for the health sacrificed to the cause of our Master in the great mission field of China. The thoughts in my heart at this hour are most fittingly expressed by the words of the old hymn:

"Blest be the tie that binds

Our hearts in Christian love:

The fellowship of kindred minds

Is like to that above.

When we asunder part,

It gives us inward pain;

But we shall still be joined in heart,

And hope to meet again."

Yours fraternally,

T. F. McCREA.

### LEST WE FORGET

By L. O. Dawson

How prone we are to forget! Past blessings are quickly obliterated by present desires. Growing strong we no more remember how weak we once were. Possessing plenty, we realize no more how near the richest is to starvation. The distress that drove us to God being removed, how soon we forget Him upon whom we then leaned, and once more feel self-sufficient and independent.

The Christ knew how easy it would be for His people to forget even Him, and how easy it would be when His image grew dim in mind and heart for the saintliest to lapse in sin.

With wisdom characteristic of the Master and a simplicity that marked all His requirements, He gave a simple command, obedience to which would keep Him in the thought of His churches forever: "Do this in remembrance of Me."

No dark and deep mystery about it. No great problems requiring philosophers to solve and explain them. No puzzling doctrines calling for the learning of theologians. No knotty questions inviting the ardor of pugnacious debaters. None of these. He whose compassion embraces all, simply said: "Children, take this bread and this fruit of the vine at intervals not too far apart, and when you do it, remember Me."

Simply this, and yet how the fatal ingenuity of human minds has tortured and twisted this thing made plain on purpose for the humble to understand! Around it has been built gorgeous rituals and ceremonies magnificent. It has become a mass, a miraculous and mysterious changing of substance and sacrifice for sin. Outward and external though it may be, thousands have made it essential to salvation of the soul. Whole libraries have been written on questions about it that were never included in it by the Lord. Feuds have arisen and bloody wars have been fought between mighty nations for causes arising out of man-made complications of this plain word. Well-meaning Christians have taken the bread and the cup showing forth their love for each other, for relatives, friends and neighbors. Some have used this solemn feast to show how broad-minded they were and how narrow and bigoted some others are. "Thank God, I communed today with my husband!" The words came bursting from a blessed soul whose Lord had simply said, "Remember Me." And she forgot Him while thinking of some other one. Here is a man recalling the sins of his neighbor and refusing to take the emblems with him. There sits one passing judgment on the quality of the wine, its state of fermentation, whether it be

too much or too little. And alas! for my people, I cannot recall a time in childhood or manhood when they were not recalled and remembered as narrow, selfish bigots because of their conscientious obedience to God's plain law touching this ordinance. This, too, when their hearts were overflowing with prayer for a sin-cursed world and filled with love for those who could not and some who would not see that they were humbly trying to do the Lord's way! Oh, how needless this confusion and noise, and yet all this and more has somehow been wrung out of those easily understood words, "Remember Me." "When you do this simply recall my life and love and death."

Ah! Well, let us hope that while we have often shown forth human frailty and folly and sin at the Lord's Supper, we may have in some measure at least shown forth His death. As we draw near His table let us try to do what He said—just that and no more—recall what we can of Him.

If we can but keep the memory of our Lord fresh within the soul, our lives will show, for all the simplicity of this simple deed, that it is not a needless, useless, profitless thing to be done, nor to be done according to personal whims.

### HOW WE SPEND OUR MONEY

By William James Robnison, A.M., D.D.

A recent issue of The Literary Digest published the following figures: The American people spend \$21,000,000,000 annually or one-fourth of our national income for luxuries and amusements. Some of the items are: Pleasure motoring, \$5,000,000,000; candy, chewing gum, hard and soft drinks, \$2,000,000,000; tobacco, \$1,500,000,000; moving pictures, \$1,500,000,000.

These figures are appalling and astounding. No nation can endure long that engages so recklessly in such an orgy of waste. Luxuries and amusements have a place in well organized society, but they must be carefully guarded or they quickly become matters of dissipation, and lead to serious injury, if not to ruin. Such waste of money destroys character, dissipates talents, wastes energy and eventually depletes a nation's productiveness.

For a nation to spend one-fourth of its income for luxuries and amusements is irrefutable evidence that it is deteriorating. The strength of a nation is measured by the morals, energy, mentality and initiative of its citizens. When its leaders begin to fail in any one of these particulars it will begin to cease to achieve; and when they decline in all four of them deterioration is working disastrously and ruin is imminent. Wise leaders are essential to the security and progress of every nation.

Foolish spending by the few who can do it without danger to the security of their estates tempts others to spend wastefully who can not afford it and calamity follows. "Big Business" has engaged in a persistent nation wide, shrewdly managed, campaign to induce the people to spend recklessly. Billions of dollars have been taken from the working people by this means to enrich the few, and every dollar taken was a total economic loss to those who gave it up.

Our American standards of living, lauded by our multi-millionaires, means automobiles, expensive dress, wasteful pleasures, radios, and other waste that increases their treasure; but it does not mean the economic welfare of the working man. The only toil that really benefits the laboring man is that which provides the necessities for efficiency and gives him the ability to save money for the emergencies that are inevitable.

Money can not be wasted without wasting that which is above the price of rubies. One's character is always dissipated when one wastes money. A wrecked estate may be rebuilt but a character once blighted is seldom restored. Integrity is

more valuable and one's integrity never to be in service.

Wasting the character in destruction is good it is wisely. The usually for the properly honor their service. To the spender used to light than inhuman.

No amount of waste of money. Wasting money is a purchase of bribe to one time. can justify of money.

If Southern wasting money would quack heaven would the angelic triumphant waste their prayerfully for the ongoing resplendent in to bless the edness the advocate of soul among gation to do

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more valuable than life. Between one's money and one's integrity every one should sincerely say: "Take my money if you will; but my integrity never." The man who properly prizes his integrity will not waste money, and is not likely to be in serious need of it.

Wasting money is a three-fold evil. It blights the character of the waster; encourages others in destructive prodigality; and leaves undone the good it would have done if it had been used wisely. The \$1,500,000,000 Americans spend annually for tobacco is sheer waste, and if used to properly house, clothe and feed unfortunate children their suffering would be reduced to the minimum. To spend money for some thing that does the spender no good, when it could have been used to lighten another's burden, is nothing less than inhuman.

No amount of charity, alms giving, or benevolence of any kind, can ever justify any one in wasting money. To say that a man could be so lavish with his good deeds as to excuse him for wasting some of his money is to say that he may purchase the right to do evil. No amount of sobriety can ever justify one man in getting drunk one time. Even so no amount of benevolence can justify any one in wasting even a small sum of money.

If Southern Baptists would instantly cease wasting money and give what they have been squandering to the Lord's work hell's foundations would quake, devils would wail in despair and heaven would swell with songs of victory while the angelic hosts shouted the praises of the triumphant Son of God. Let them add to their waste their tithes and cheerfully, lovingly and prayerfully lay the whole sum on the Lord's altar for the ongoing of the kingdom and a new era resplendent for righteousness would be ushered in to bless the world. It would surpass in blessedness the proudest dreams of the most ardent advocate of disarmament. Every regenerated soul among us is under the holiest possible obligation to do this.

"Therefore to him that knoweth to do good and doeth it not, to him it is sin." (Jas. 4:17). What a mighty host of sinners we are! Sins of omission, like all sins, destroy the sinner and wound the innocent. Our sins of omission are boomerangs we are casting into the air only to have them return and sorely wound us: they are vampires that are slowly destroying our spiritual power and storing up God's wrath against us. The day of reckoning will soon break. It is surely dawning even now! God will certainly chastise His people for their unrighteousness.

Extravagance, wastefulness, prodigality, is the mother of an accursed brood of crimes. From this one sin comes every crime in the annals of shame. It is destroying individuals of every rank, wrecking homes, breaking innocent hearts, building prison walls to be filled with our youths, erecting gallows to cut off the lives of its victims, breaking down the forces for righteousness and enthroning the powers for evil, it is digging away the very foundations of our nation and threatening its very existence. And to think many calling themselves Christians are cheerfully indulging in this monumental curse. Oh, the shame of it!

It is time for ministers to clothe themselves in sackcloth and sprinkle themselves with ashes, cleanse their own hands by sincere confession and personal reformation, cry mightily to God for mercy and call our people to repentance. Nothing but a genuine revival of pure Christianity will put the fear of God in the hearts of men and save our nation from destruction. God hasten that victorious day.

Kansas City, Mo.

Henry Ford says: "If booze ever comes back in this country I am through with manufacturing. I would not be bothered with the problem of handling 200,000 men and trying to pay them wages which saloons would take away from them."

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### TITHES AND OFFERINGS AS RECORDED IN THE BIBLE

(Continued from last week)

(4) The love of money is dangerous.

"But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." (1 Tim. 6:9, 10).

"Woe unto you that are rich! for ye have received your consolation." (Lk. 6:24).

(5) A fool is one who lays up for himself treasures upon earth instead of laying up for himself treasures in Heaven.

"The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater: and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasures for himself, and is not rich toward God." (Lk. 12: 16-21).

(6) Covetousness is a form of idolatry and should be put out of every man's life.

"Put to death, therefore, your members which are upon the earth: fornication, uncleanness, passion, evil desire and covetousness, which is idolatry."

### THE LIGHT THAT ILLUMINATES

A little incident that took place some time ago shows what the opening of God's Word can do. A Frenchman was being entertained by a Christian chief in one of the Pacific islands. The chief had a Bible, which the Frenchman sneered at, saying that in Europe they had got past that. The chief led his guest out of the house, showed him where they used to cook and eat their meals in cannibal days, and clinched everything by saying, "My friend, if it had not been for that Book, I should have been dining upon you now."

No matter what may be said about the Bible, the fact remains that the opening of God's Word gives light, and its entrance into the mind and heart gives the life and character a beauty and a lustre which they could not otherwise have.

An American writer tells us that, going two miles to read to a company, and at the close being about to return through a narrow path in the woods where paths diverged, he was provided with a torch of light wood or pitch pine. He objected that it was too small, weighing not more than half a pound. "It will light you home," answered the host. And to all objections came, "It will light you home." So if you take the Bible, it will be found sufficient to light you home. Some may object to this part of the Bible and others to another part; but the answer of the Bible to all objections is, "It will light you home."—Thomas Wilson Dickert.

Rev. E. Boyd Barrett, a Roman Catholic priest, publishes an article in The Churchman on "Mussolini Masters the Pope." He says: "Mussolini has handed the Pope a tinsel crown, but in exchange he has secured a very real if indirect control over the Church. . . Catholics feel in their hearts humiliation at the thought of the Pope as the political little brother of an anarchial dicta-

try; for which things' sake cometh the wrath of God upon the sons of disobedience." (Col. 3:5, 6).

(7) It is impossible for a man to serve God and at the same time have his heart set on getting rich.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." (mammon is the name of the Syrian god of riches). (Mat. 6:24).

(8) It is more difficult for a rich man than for a poor man to be saved.

"Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the Kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God." (Matt. 19:23, 24).

(9) Each individual Christian will receive a reward for everything he gives to advance the cause of Christ.

"Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matt. 10:42).

(10) Each Christian should use his possessions to help evangelize the world so that when he gets to Heaven, many people, who were won to Christ as a result of his gifts, will be there to welcome him.

"And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness (wealth); that, when it shall fail, they may receive you into the eternal tabernacles." (Lk. 16:9).

The author argues that the Pope in trying to win Italy has alienated America. We have looked in vain for this alienation of American Roman Catholics from the Pope. Whether the Pope made a blunder or not in receiving so much from Mussolini, the American Roman Catholics have rejoiced over the settlement of the long-standing trouble between the Vatican and the kingdom of Italy. We do not know "Father" Barrett, but the Pope need not worry over his dolorous prophecies. The American Roman Catholics will stick to the Pope through thick and thin, and follow him through flood and fire. All this talk about Roman Catholic indignation and independence is for the consumption of Protestants.—Watchman Examiner.

Seventy-four were received into the church at Clinton Sunday. It was "Church relation" day in the colleges and good preparation had been made for it. Two of those who joined were on profession of faith. It was the day for the beginning of the revival and Dr. Tribble of the Louisville Seminary preached two great sermons, having the simplicity and directness of the gospel. The meeting continues through next Sunday.

The church at Louin having regularly elected six of their splendid men to be set apart to the work as deacons, we met last night with the pastor and three former pastors as the presbyters and had an interesting service. Rev. L. D. Bassett conducted the examination, Rev. T. O. Walldrop led the prayer and Rev. L. G. Bassett delivered the charge, while the pastor, W. O. Carter, acted as chairman. This gives us in place of one active deacon, seven good, aggressive brethren in the work. I feel much encouraged and think that a new day has come to the church at Louin. Our work is growing in every way and getting better every day.—W. O. Carter.



# Mississippi Woman's Missionary Union

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### Dr. Gartenhaus as a Mission Study Teacher

As this line is penned thirteen of Jackson's principal stores are closed. Why? Because it is a Jewish holiday. This gives some idea of the number of "Orthodox" Jews in Jackson, and in our State.

A letter from Dr. Gartenhaus speaks of "another wide door of service opened recently" to him as missionary. This is being allowed the privilege of teaching mission study classes, in societies and associational groups.

He will come to Mississippi and to any group of workers who may ask him. He will bring not only a wide scope of information concerning his people, but he will bring a blessing to all of us who attend his classes.

Do you want him to come to your church, your society? Cannot you plan for a School of Missions and let us invite him to be with you? It may be so arranged that other classes can be carried on at the same time. But it will be well worth while to secure Dr. Gartenhaus as a teacher.

Here are some impressions of students who have taken his work:

"If I should try to write all my impressions of this class, 'The Tale of Two Peoples', taught by Rev. Jacob Gartenhaus, there would not be room for anything else in the Record. It was not only a class where we received information but inspiration as well. Never have we Gentile Christians realized how ignorant and indifferent we have been. Rev. Mr. Gartenhaus presented the truth in such a convincing and Christian way that, even though much of it was not complimentary, we liked and appreciated it. . . . Last, but not least, we learned the best approach to the Jew."

\* \* \*

"During these hours spent here in Mr. Gartenhaus' class studying the history of his race (the Jews) in their relation to Jesus, I have realized my duty toward their soul's salvation as I have never realized it before of any race on earth, and I give as my one and only reason for feeling that I shall be held accountable for their benighted fate, that He has spread them out and scattered them all over our so-called 'Christian World' where we buy, sell and trade everything from shoes for our feet to the most costly jewels for our treasures and we have not sold them 'Our Jesus'."

"My heart is heated with such zeal to go today to some of the best friends I've ever had, some Jews, and be a better friend to them. I'm going to bring them to the cross where He paid the debt for me and them. I shall ever be grateful to God for giving me the blessing I have received in this class."

\* \* \*

"Mr. Gartenhaus has a way all his own of laying the Jewish problem before us and we certainly see it as it stands, and we have pledged him our support to help win the Jewish people to Christ. He allowed us to ask questions and we surely asked plenty of them and difficult ones, too, and you can know that he was able to answer them intelligently that we think now we can go back home and with the faith of Abraham, the wisdom of Solomon, the strength of Samson, the patience of Job and the love of Christ (his own expression) and win the Jews. We can be patient for he

convinced us that patience would be needed and it could not be done unless we have the love of Christ in our hearts. . . . Let us make this our watchword, 'The Gospel to the Jews first'."

\* \* \*

"The story of his life as related by himself stirred our people to live and give more sacrificially. His magnetic personality, permeated with the love of Christ, is a great asset to any gathering of young people. He knows how to lift up Christ so that all shall be drawn to Him."

### An Interesting Letter from Minnie Landrum

My dear Mrs. Adams:

It gave me so much joy to read the nice letters from the ladies of Bolivar County Association. They were really bits of cheer and had a large part in making my trip one of the best that I have ever had.

It especially made me rejoice when I read that your zone is going to send me funds for a Bible woman. I can't think of any thing that I had rather have than some one to travel with me when I make the trips that I have to make. I really don't think that it is wise for me to go without some other lady and sometimes I either have to go alone or else not make the trip. We do not have a fund for Bible women in Brazil like they do in China and they do not call the women that go with us Bible women because we have never had anyone for that work. I really believe that this decision on the part of the women from your zone is really directed by God's Holy Spirit. I have been praying that in some way I would be able to have some woman to go with me on these trips, and I never have been able to have anyone because there were no funds to pay her expenses, it has been hard enough to get traveling money for me. I don't believe the women will regret investing in this way, and if you do it, I want all of you to pray earnestly that the visits that we make will be the means of bringing many lost souls into the fold. I know that I shall not have difficulty in finding a good Christian lady to go with me on the trips and she will be a great help to her sisters who are still in darkness. We shall try it and it will give me great pleasure to keep you informed as to the results.

I am so glad to be back. I have been back ten days now and am very happy in my work. We have so much to be done and there are so few to carry on. I wish that I could be several people when I look around and see the open doors.

It was a great joy to be with you ladies in the Associational meeting. The Victrola is still bringing joy to my heart. I live with the Allens and they are enjoying it as much as I. I hope the Brazilians will enjoy it too. It was lovely of you ladies to give it to me.

Thanks again for the letter and for the interest that all of you have in my work. Let's pray that I shall make every opportunity count for the most. Love to all.

Sincerely,

—Minnie Landrum.

### October—Enlistment Month

We have become accustomed to thinking Enlistment when October comes. It has been a plan of the W. M. U. for years to put forth greater effort during this month than at other times. But at the last meeting of W. M. U. Enlistment

became a part of Personal Service; we might say a permanent feature of Personal Service. This is as it should be: for if a woman or young person is not affiliated with the local church and its organizations, today, whatever the month, is the time to enlist her. In fact this is the starting point for Personal Service.

Some of us recall the playlet written by Mrs. A. T. Robertson a few years ago "Enlisting Mrs. Pleasant", showing how the personal touch of a friendly visit of a woman with consecrated tact won a whole family for service in the church—where the blunt sword of duty wielded by a tactless, loveless woman drove them to further indifference. You cannot see crowds, but they must be won one by one, beginning right where you are. Jesus' message was always a personal message. He was always among the people proving that he came not to be ministered unto but to minister.

A real appreciation of what our church is, and what one church's organizations are set to do will give us enthusiasm to go out after the very last person. If we believe that Christ is worthy of the very best in any life, we will not rest until we have enlisted our possibilities. It will take more than zeal to do this work. It will take careful planning of home duties that time and strength may be had to go out after the ones to be enlisted. A Chinaman was asked how he got so many to attend his church and he said: "I walkie, walkie, walkie, and then I talkie, talkie, talkie". The mind and heart also have to be prepared for the task. It is necessary that we shall give an intelligent presentation of our claim for our church and its work, of the particular lines upon which W. M. U. work is planned, and then by prayer be endued for the work. The promise of the Master, "Lo, I am with you" is for near tasks, although it does not have the glamor of the distant scenes.

The greatest service one can render another is to "lead them into paths of joyous responsibility" in Christian service. Wasn't that a wonderful day for the Galilean fishermen when Jesus said to them, "Follow me and I will make you fishers of men"? To have a converted but careless woman to see that she is building of "wood, hay, stubble" when she could be building of "gold, silver, precious stones"—is a glorious undertaking.

Of all the years, this is one of the best years for Enlistment. We dare not lose the gains we made in our 40th Anniversary. That was only an "earnest" to show us what we can do when we try. Every unenlisted woman or young person is a dropped stitch in the knitted garment of our plans and weakens the whole fabric.

May we emphasize again that Enlistment is a year-round task of Personal Service. This is one feature of our work in which the smallest society may engage.

And for what are they Enlisted? They enlist in a world task, that of bringing this old world to the foot of the cross. "Whatsoever He saith unto you do it." He said, "Go ye into all the world", and "Lo, I am with you". That he left us to be "Laborers together with God", thrills us and instead of shrinking and dallying we cry "Lord what wilt thou have me to do?"

Mrs. R. A. Kimbrough.

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# The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y  
P. I. LIPSEY, Editor

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Entered as second-class matter April 4,  
1918, at the Post Office at Jackson, Missis-  
sippi, under the Act of October 3, 1911.

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form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word,  
which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### In Memory

Another good woman has gone to  
heaven. This time it is Mrs. R. S.  
McAdory of Burnside, Miss., the  
mother of Rev. S. E. McAdory of  
Union, our Missionary to the Choctaws.  
"She died Sept. 22, 1929. She  
was 77 years, 4 mo. and 26 days old.  
She married Robert S. McAdory Dec.  
11, 1874; mother of seven children,  
four sons and three daughters. Two  
sons and her husband preceded her  
to the grave. She was a member of  
Shilo Baptist Church, lived a de-  
voted Christian life and was ready  
to go when God called her home.  
She suffered for more than two  
years from cancer of the stomach.  
Burial services were conducted by  
our beloved Rev. S. J. Rhodes, pas-  
tor of Burnside Baptist Church, and  
was buried at Shilo Baptist Church  
in Winston County." Sympathy is  
extended to the bereaved.

I am reading an interesting little  
book written by Hon. E. T. Winston  
of Pontotoc, Miss., entitled "Father"  
Stuart and the Monroe Mission,"  
which gives an account of the early  
mission work among the Choctaws  
and Chickasaws in Mississippi. This  
Mission was planted by the Presby-  
terians. This book may be had of  
the author.

In a letter from Rev. L. E. Roane,  
who lives in the eastern part of Yal-  
obusha County, he says the follow-  
ing: "Owing to the death of my  
wife's sister I was kept away from  
the meeting at Big Springs. . . . I  
will be pleased to enroll as a mem-  
ber of your Prayer Union". Bro.  
Roane has lost two of his children  
within the last year and has had  
other troubles. Let us pray for him.

The following notice appeared in  
the Commercial Appeal of Oct. 1:  
"The Rev. W. R. Johnson, 74, well  
known Lincoln County Baptist min-  
ister, died at the home of a daugh-  
ter, Mrs. Sid Williams, wife of the  
Baptist pastor at Osyka, and the  
funeral was held at Moak's Creek,

Lincoln County, Monday afternoon.  
Mr. Johnson was pastor of Johnson  
Station Baptist Church, which he had  
served for a number of years, and  
other pastorates which he had held  
for long periods were Gum Grove,  
25 years, and Friendship, Pike Coun-  
ty, for 17 years. He was an out-  
standing figure in the Lincoln Coun-  
ty Baptist Association, and was gen-  
erally esteemed and loved."

October 20, the First Baptist  
Church of Water Valley, Rev. J. M.  
Metts, pastor, will begin a series of  
revival services; Rev. W. W. Kyzar  
of Philadelphia will do the preaching  
and the group of singers formerly  
known as the Mississippi Quartet  
will lead the singing.

Rev. Thos. J. Smith of Hannibal,  
Mo., who is in his senior year in La-  
Grange-Hannibal Baptist College,  
writes that the college there opened  
with a full house recently. This col-  
lege was formerly located at La-  
Grange, but opens its first year at  
Hannibal in a splendid plant. It is  
one of the splendid system of Bap-  
tist schools in Missouri.

Pastor J. M. Spikes has resigned  
the church at Pittsboro. He has  
been called to the pastorate of the  
Baptist Church at Walthall, Webster  
County, and other places, I am told.  
Work on the new church building is  
under way at Derma, where Bro.  
Spikes is the faithful pastor.

### Notes and Comments

I have recently re-read Dr. Geo.  
W. McDaniel's book, "The People  
Called Baptists." If you want to be  
prouder than ever that you are a  
Baptist, read this thrilling book.

None of us love Christ any better  
than we love his church; none serve  
him better than we do service  
through the church. Dr. P. E. Bur-  
roughs, in his splendid book "Grow-  
ing a Church", says: "As we do  
the church so we do the Christ. If  
we are loyal and faithful, generous  
and true to the church, we are loyal  
and faithful, generous and true to  
Christ".

The greatest Baptist preacher,  
Chas. H. Spurgeon, said of faith,  
"Faith is believing that Christ is  
what he is said to be, that he will do  
what he has promised to do, and ex-  
pecting this of him."

"Faint my head, and sick my heart,  
Wounded, bruised, in every part,  
Satan's fiery sting I feel  
Poison'd with the pride of hell:  
But if at the point to die,  
Upward I direct mine eye,  
Jesus lifted up I see,  
Live by him who died for me."

From a letter from Mrs. Lizzie  
Pittman of Oakland the following is  
taken: "Our school (Yalobusha A.  
H. S.) is getting along nicely. So  
many of the boys come to Sunday  
School, and the two men teachers.  
They organized a B. Y. P. U. and  
seem interested."

Fifth Sunday Meeting—The Yalo-  
busha Associational quarterly meet-  
ing was held with Big Springs

Church, west of Water Valley, last  
fifth Sunday. It was a great day  
and every one present seemed to  
enjoy it. We had Dr. Gunter with  
us, who preached a powerful ser-  
mon from John 9:4—"Working the  
Works of Him That Sent Me". The  
program was as follows: Song  
service, A. B. Magee; address, "Why  
special days in the S. S.", T. T.  
Gooch; "Exposition of Today's S. S.  
Lesson", G. E. Denley; sermon, Dr.  
R. B. Gunter. At the noon hour  
Big Springs Church and community  
did themselves honor in the splendid  
and abundant dinner served in super-  
sufficiency to the large crowd pres-  
ent. In the afternoon the program  
continued: Song service, W. B.  
Hunter; B. Y. P. U. exercises by  
Scuna Valley Union (The following  
were on program: Miss Amelia  
Barbee, President; Miss Irene Hen-  
drix, Miss Nell Denley, Miss Eliza-  
beth McAuliffe, Miss Bernice Murff,  
Frank French and Sellers Denley);  
paper on B. Y. P. U., Miss Thoe Trib-  
ble; "Why Give to the Causes", Joe  
P. McCain; "Our Cooperative Plan",  
J. M. Metts. The discussions were  
all well prepared and ably presented.  
The cause of our blessed Redeemer  
was helped by this day's good work.  
Blessings on the work and the  
workers.

A dear lady in the T. B. Sani-  
torium, Magee, who has a number  
of small children back home, writes:  
"I feel better than I have felt in a  
long time. Glad to know that you  
still remember me in your prayers.  
I go to God in prayer each day, and  
I believe that it is with His help  
that I am doing so well." Another  
young lady, a member of our Prayer  
Union, and whose brother is in the  
Sanatorium and on our prayer list,  
writes: "Had a letter from brother  
this morning which says that he  
slept better and felt much better and  
feels that he has made a big turn  
for the better". Join us in our  
prayers for these and others.

### BYRAM, HINDS COUNTY

By order of the church, the pastor  
called a council for the purpose of  
examining and ordaining brother G.  
W. Prisock for the Gospel ministry.  
The council consisted of Dr. M. O.  
Patterson, I. S. Bass, E. E. Smith  
and Jack Bridges.

Dr. M. O. Patterson was made  
chairman and Jack Bridges, Secre-  
tary.

Brother Prisock was questioned by  
Dr. Patterson as to his conversion,  
call to the ministry, and doctrines  
of the Bible; as to authority, crea-  
tion election and predestination,  
preservation of the Saints, heaven  
and hell, and ordinances of the Bap-  
tist church.

Brother Prisock answered all the  
questions very satisfactorily.

The Council recommended to the  
church to proceed with the ordina-  
tion. Brother E. E. Smith preached  
the sermon and Dr. Patterson led  
the prayer.

JACK BRIDGES, Secretary.

"Why do you wear yer 'at over  
yer nose? That ain't the style."  
"Style! I ain't follerin' styles—

I'm setting a new one."—Passing  
Show.

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more prominent types of church  
polity and draws some pointed  
but necessary conclusions. With  
this background he launches  
upon the discussion of the sub-  
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summary of essential principles  
through the ramifications of  
church life even down to the en-  
listment of every member, with-  
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and of the popular appreciation  
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leadership in the choice and  
direction of music for all the  
departments and services of the  
church. To a remarkable degree  
the author has succeeded in  
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subject attractive to the lay  
reader, who will at once recog-  
nize the vital importance of the  
matter presented.

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## The Sunday School Department

### SUNDAY SCHOOL LESSON

Oct. 13, 1929.

**KEEPING FIT FOR THE SAKE OF OTHERS** (A Temperance Lesson), Daniel 1:8-20.

**GOLDEN TEXT**... Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own, for ye were bought with a price; glorify God therefore in your body. I Cor. 6:9, 20.

(From Points for Emphasis by H. C. Moore).

1. **Purpose to Keep Fit** was shown in the determination of Daniel and his companions. All were boys doubtless yet in their teens and they had just been brought as captives from Jerusalem to Babylon by the mighty Nebuchadnezzar who put them in training at the palace school for future service at court. As strict observers of the Mosaic Law they had always abstained from luxurious living. In particular, their souls revolted at the food which included wine and meats that were under Jewish ban and associated with heathen sacrifice. With tender conscience and fine self-mastery, Daniel made his famous decision of abstinence. At once the brave young student appealed to his guardian who in his affection for Daniel would no doubt have granted the request readily but for express orders to the contrary, for the college table was abundantly supplied with the king's delicacies.

2. **Proof of Keeping Fit** was given through the permission of Melzar. Unbaffled and still determined to carry his point, Daniel proposed to the steward a ten-days test of a water and vegetable diet instead of wine and meat for him-self and companions. If at the end of that time examination showed a physical or mental loss on their part as compared with other students on regular fare, they could but yield to the royal order. The steward agreed, the test was made, and the result was absolutely decisive. The Hebrew boys in face and flesh, in mind and morals, surpassed their comrades. They were therefore permitted to continue their simple diet during their school days.

3. **Power by Keeping Fit** came with the blessing of God. Their eager minds were supplied with knowledge. They were given great skill and wisdom in the acquisition and use of learning and Daniel was endowed with ability to interpret the time and forecast the future.

4. **Promotion Through Keeping Fit** was earned with the favor of Nebuchadnezzar. At the close of their three-years' course in the royal college, Daniel and his three companions were brought with many others before the king for examination with a view to government service. None stood the trying test so well as the four Hebrew youths who, solely upon their merits, were enrolled among the trusted advisers of the great

Nebuchadnezzar. They performed their duties with credit and success. Indeed, they far surpassed the Babylonian scholars and masters of occult art, as the monarch recognized. How long the four companions remained together at court we do not know, but Daniel survived until after the accession of Cyrus, his life thus spanning the period of his country's captivity.

### NEWS NOTES

#### YOUNG PEOPLE AND ADULTS

##### Would You Throw It Away?

Suppose you go home from the office or shop feeling badly. You get out the family thermometer and find that you have a temperature. Would you throw the thermometer out of the window? The harmless thermometer merely indicated a certain condition that already obtained. Was it the thermometer's fault that you had a fever?

##### What About This?

A letter the other day read something like this: "We could not have our class business meeting last month for so many of our members were away on vacations. Does that keep us from reaching the third point on the Standard of Excellence for this quarter?" This class would break their "thermometer" so to speak, because a "fever" existed. The Standard is a goal. It is a gauge. It measures the class. To lower the ideal, the gauge, is never an advantage. Suppose the shopkeeper had only 30 inches of costly material. Could he sell it to you for a full yard? Let us put ourselves to the challenging task of bringing ourselves up to the Standard and not lowering the Standard requirements as convenient.

##### All Departments Standard

With the standardizing of the Home and Extension department this month, the University Baptist Church of Abilene, Texas, not only has that department Standard, but the Adult and Young People's as well. In fact, the school has reached the Advanced Standard. Congratulations are in order for this fine work being done. J. Lee Tarpley, the Educational Director, has labored well and we rejoice with him in this fine accomplishment.

##### Special Feature

The November number of SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS which will be off the press October fifteenth carries a story and picture of Adult departments in ten of the states of our Convention. The editorial carries this word, "The biggest task confronting our churches today is the reaching and teaching of Young People and Adults." This special Adult department number will prove helpful in pointing the way out of this major problem. Pastors and general superintendents as well as department officers should not fail to study this number.

### BEHOLD

"Behold the Lamb of God, who taketh away the sin of the world."—John 1:29-35.

Words of John the Baptist (the baptizer) the man "sent from God, whose name was John" (John 1:6) the first New Testament preacher, the first to administer Christian baptism, calling attention to Jesus, the Son of God, whom he had baptized in the river Jordan.

And Jesus, when he was baptized, went up (the bank of the river) straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."—Matt. 3:16-17.

"There was a simultaneous manifestation of the Holy Trinity, Father, Son and Holy Spirit.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."—John 3:16.

"He that believeth in him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

—C. M. Sherrouse.

"Jack fell out of his car the other day and broke his peninsula."

"His what?"

"Peninsula! A long neck stretching out to sea."—Watchman-Examiner.

Angry Customer: "These eggs aren't fresh."

Indignant Grocer: "Not fresh? Why, the boy just brought them from the country."

Customer: "What country?"—The Pioneer.

## Guaranteed Life Income On Gifts

The RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION pays life incomes (annuities) on conditional gifts. In the cases of elderly persons these annuities are based on a rate greatly in excess of the interest earnings on first class securities. Donors are freed from all care of investments and expenses incident thereto, and are guaranteed against all possible losses on such investments. These contracts enable benevolently disposed persons to administer on their own estates. Thus they may give while they live and live on that which they give. The Endowment and Reserves of the Board amounting to nearly three million dollars support these contracts.

Are you interested? Write to—

**The Relief and Annuity Board of  
The Southern Baptist Convention**

Thomas J. Watts, Executive Secretary.  
1226 Athletic Club Building.  
Dallas, Texas.

## Traffic cop gets summons

### Even he can't get away with it

"DON'T try to put anything over on Nature," is the way a cop would express it. "Sooner or later she'll get you. Give you a ticket and lay you up in a place where you'd rather not be. Even cops can't get away with it. Like everyone else, if they don't pay attention to the warnings they get a summons that lands them in the doctor's office."

"What the doctor advises is Nujol. Says Nujol will regulate you just like you regulate traffic. Keep things from getting in a jam. And the doctor is right. Just ask the healthiest men on the Force. If they need Nujol—with all the exercise they get—what about the fellows that roll by in their cars?"

"Just take a tip from me. You may have the best intentions in the world. But everybody gets tied up at times. Nature can't always take care of things without help."

"Our Medical Chief tells me that Nujol isn't a medicine. It contains absolutely nothing in the way of medicine or drugs. It's simply a pure natural substance (perfected by the Nujol Laboratories, 2 Park Avenue, New York), that keeps things func-



**Nature's law O. K.**

tioning at all times as Nature intends them to. Normally. Regularly. It not only keeps an excess of body poisons from forming (we all have them), but aids in their removal."

Start Nujol today. It won't cost you much—not more than the price of some smokes. Worth a try, isn't it?

You'll find Nujol at all drugstores. Sold only in sealed packages. Get some on your way home today.

E. C. Prie  
Bertha M.

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## Baptist Students Union

"Crown the changeless Christ"

E. C. Prichard, Pres., Miss. Col. Martha Story, Sec., M. W. C.  
Bertha McKay, V.-Pres., M.S.C.W. Wilson P. Gil, Treas., A. & M.  
J. B. Flowers, Editor

Address all communications to Box 231, Clinton, Miss.

Going to the convention? Where?  
When?

Sure, at Hattiesburg, Nov. 8-10.

Subscribed to the Baptist Student yet? An opportunity you can't afford to miss. M. S. C. W. announce that their quota of two hundred has nearly been reached. And their drive for subscriptions has not started yet. Sounds encouraging, doesn't it?

Hillman College, with only about seventy-five boarding students and no B. S. U. organization, comes out with twenty subscriptions. A Baptist Student in nearly every room.

### Convention Time

Convention time is approaching! College men and women are conserving their energy and money for the big event of the Fall in B. S. U. circles. Hearts and minds and turning toward the Convention City, Hattiesburg. Red rings are being drawn about the numbers 8, 9, and 10 on the November page of the calendar. Men are burning late candles preparing messages, girls are leaving their beauty nap off to get their speech ready, and boys are cutting down on their "dates" in order that their minds might dwell longer on the coming Convention.

We can't afford to tell you much more about our plans just now, but please keep the above dates clear and begin now to save the nickels and dimes for the trip to our Fall B. S. U. Convention which meets in Hattiesburg November 8, 9, and 10.  
Elmer C. Prichard.

The two paramount problems now in the minds of the state B. S. U. presidents are the coming state B. S. U. Convention at Hattiesburg and the means by which the requirements for "First Magnitude" may be reached. Both are important and indispensable to student work.

The conventoin, which is to be the guest of S. T. C. and Woman's College this year, promises to be of the best. And nothing short of a dire calamity will prevent it from going down in history as one of the mountain peaks of student work in Mississippi.

Last year just about one-third of the B. S. U.'s in the state were "First Magnitude." The distinction is theirs. This year, with the help of the Lord, the rest of the B. S. U.'s are striving to add their names to the list. Mississippi leads in nearly everything else, why not in Standard B. S. U.'s?

### M. S. C. W. Notes

The officers for the three college B. Y. P. U.'s at M. S. C. W. were installed by an impressive ceremony Sunday, September 29, at the Baptist Workshop. The officers formed a circle in the middle of which were

seated the B. Y. P. U. members. After singing the M. S. C. W. Baptist Student Union song, "I Would Be Pure", the members pledged their loyalty and support to their God, their officers, and their duty. Guinivere McGehee, B. Y. P. U. Director, in conclusion read the B. Y. P. U. pledge, which was repeated by all the B. Y. P. U. members.

Each freshman and new upper-classman at M. S. C. W., who is a Baptist, has now a foster mother, was the announcement made by Miss Ward at the B. S. U. Council meeting Tuesday, Oct. 1. The new girls have been assigned to those women who expressed a desire to adopt some "college daughters." These women will visit the girls, write them letters and have girls visit them in their homes.

Six hundred letters were mailed from M. S. C. W. Baptist Students to A. & M. Baptist Students this past week. The object—to create interest there in a certain visitor who arrives on the campus once a month—the Baptist Student Magazine. Reports are that dates (subscriptions) with this visitor are being made in great number.

### Daily Devotional Period at Mississippi College

It is hard for the boys living in the dormitories to have a definite devotional period, for even if the door is locked, it is a rare thing to have a few minutes of worship without being disturbed by some one's knocking on the door, or being disturbed by other noises which frequent all dormitories. But for the boys who are desirous of having a few minutes set apart each day at which time they will worship, they may find that desired environment at the Noon-Day Prayer Meeting. This meeting is held every day except Sunday in the Upper Lobby of the Alumni Building from 12:35-55.

Carroll Hamilton is Chairman of the meeting. He has been working hard to give the boys the sort of program which will best fit them all. James Sullivan and Tate Woodruff are serving very faithfully as co-workers. The boys are very interested and have been giving their hearty cooperation in order to make the meetings of the highest possible spiritual value.

The plan on which this devotional period is conducted is very unique. Four days a week, just now, the Book of Romans is being studied. Only a few verses are being studied each day. A detailed outline of the verses under study is put on the blackboard in order that the boys may be able to get the real message of this great epistle. Each man has a copy of Romans in his hand, and as one of the number reads, each boy reads his own copy. In this way

he is able to get the message both by the ear and by the eye. Of course prayer and song figure largely in the meetings. Two days a week, Tuesday and Friday, are set aside as special days, and on these days an outside speaker or a well prepared student is asked to take charge of the meeting and to bring any message which he cares to. Recently, the boys had the privilege of having State Evangelist Bryan Simmons bring a soul stirring message on Prayer. Dr. Sumrall, Professor of Sociology at Mississippi College, gave us a splendid talk on "Desire", expressing the thought that daily devotion will help a man to be the man he wants to be. Napoleon White, one of our promising pre-law students, spoke on "Footprints" at the meeting last Tuesday. His message was very interestingly arranged. Special music by Carnie Smith made the program very complete.

The Miss. College B. S. U. Council is overjoyed over the fact that the B. S. U. room is now completely equipped for council meetings. The B. S. U. has always had a room in the Alumni Hall but in the past it has only contained a small table to be used as a work-bench by the president. Now a long table has been secured around which the whole council can gather and discuss without fear of interruption the religious problems of the campus and thrash them out. Also several bookcases have been secured to take care of the small library of religious books and other material that is an aid to the Council. The collection isn't very large but each year it is hoped to add a few more until all necessary information can be secured with no effort other than turning to the book-shelf.

### HILLMAN COLLEGE NOTES

Miss Mary Wall of Osyka is the president of the Service Seekers' Band at Hillman this year. Mrs. Bessie Stapleton has been selected as sponsor for them. This group is particularly interested in religious work, and plans to enter service in life, for the most part, in some phase of Christian work.

Prayer groups on all the halls in Hillman dormitories are being held each evening just before study hour under the auspices of the S. S. B. At this time, the revival to begin October 6 is being remembered specially. The B. S. U. prayer calendar is being used, too.

Miss Marjorie Montgomery of Good Pine, La., is the new editor-in-chief for the Hillman staff of The Collegian, student publication at Mississippi College. Miss Eva Dahlstrom of New Orleans is her assistant the first quarter. Others are: Miss Etna Scrivener of Derma, feature editor; Miss Ellen Fatherree of Jackson, reporter, and Miss Fannie Kate McGehee of Centerville, assistant. The nominating committee which met with the faculty advisor was as follows: Miss Elizabeth Phillips of Hattiesburg, Miss McGehee of Centerville, and Miss Nell Hinze of Hinze. After November 1, new

assistants may be chosen for the editor-in-chief.

The chapel this week has been unusually interesting, owing to some distinguished visitors. Two former graduates, Mrs. I. P. Trotter of the class of '80, and her sister, Mrs. Mary Eager Joyner of the class of '82, both visited their Alma Mater again. Dr. John Eager also was present and his visit was much enjoyed. Mrs. Trotter, long a valuable member of the W. M. U. in the state, was asked to speak one day. Mrs. Joyner, a former missionary in China, in a chapel talk, contrasted heathen and Christian homes. Miss Susan Riley, one of the younger graduates of Hillman now making a record in Peabody, recently returned to her work after a delightful visit to her father and mother, Dr. and Mrs. G. W. Riley, on the campus at Hillman.

Miss Ruth Farr of Grenada was elected president of the Lesbian Literary Society for the new session. Other officers are: Miss Nell Hinze of Hinze, vice-president; Miss Billy Biggs of Osyka, secretary and treasurer; Miss Ellen Fatherree of Jackson, reporter; Miss Martha Nan Reed of Weir, social chairman, and Miss Willie Earl Case of Winnsboro, La., program chairman. Reports will be later on the Adelian Society.

The best and most well-equipped student body in a number of years, seems to be found in the Hillman College group this year. Despite the fact that President Berry was unable to visit in the interest of the school, the best enrollment yet is present. A fine, cooperative spirit, hard workers, and bright intellects mark the new students. Interest in all worthwhile activities is evidenced fully.

Rastus: "Wheah you-all bin?"

Finney: "Lookin' foah work."

Rastus: "Man, man! Yoah cu'osity's gonna git you into trouble yit!"  
—Ex.

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"Textile Center of the South"



## The Children's Circle

Mrs. P. I. Lipsey

Bible Study: Luke 8:40-42 and 49:56

This story begins sadly, but has a happy ending. A twelve year old girl was very sick: we are not told what her trouble was, but she was dying. We can imagine the sorrow in that home. The father was an officer in the synagogue, or church, and had charge of a board of elders in it, something like the superintendent of a Sunday School has the teachers under his charge. As the little girl grows worse, he sets out to find Jesus, for he has heard that He is now in the town, and that He can cure even very sick people. He begs Him to go with him to his house, and Jesus consents, but is stopped by a sick woman. As He is thus delayed, a messenger comes from the ruler's house, and says to him, "Don't trouble the Master any longer: it is too late, life has gone from the sick one. She is dead." But the Lord Jesus knew He could conquer death, and He calmed the distressed father, urging him to have faith in Him, and He would make the dear child well. So they hurried on to the house, stricken with death, and found there already professional mourners, who were hired to mourn and weep at funerals, and a great stir was being made. He told them that she was not really dead, but asleep, for He knew that He could awaken even from the sleep of death. With the father and mother, and His own three beloved and sympathizing disciples, He went into the room where she lay, took her hand and said with calm power, "Little one, arise." She heard His voice, and her spirit returned to her body: she rose immediately. Her astonished parents perhaps could scarcely believe that she was again alive, but He gave them proof of this by directing that they give her something to eat. We may feel sure that thereafter in Capernaum there were none that loved the Lord Jesus more devotedly than did this family to whom He brought this great happiness.

My dear Children:

I received a few days ago a receipt from Bro. N. T. Tull, Business Manager of the Baptist Bible Institute, New Orleans, for the \$80 we sent him last week for the first half of the scholarship for Miss Gladys. He says the students are coming in there, and they are expecting a good opening. Miss Gladys is there, I am sure, and is going to pay back this money in the good work she will do. Aren't you glad we had it to give? We have already started on the second half of the scholarship.

A few more letters than we had last week. I'm expecting to see them increase every week now. Who will give me the answer to this question? To whom did God appear as a pillar of fire by night, and of cloud by day? And here is another: According to the book of Proverbs, what is the "beginning of wisdom"? Who will answer first? They are both from the Old Testament.

With love,

Mrs. Lipsey.

Walnut Grove, Sept. 26, 1929.

Dear Mrs. Lipsey:

I have been wanting to write the children's page for a long time. I enjoy reading the children's letters and yours too. I am 8 years old and in the 4th grade. I take music and like to practice. I go to Junior B. Y. P. U. and Sunday School every Sunday. I am sending 25c for the B. B. I. girl. Your little friend,

Eileen Ferguson.

You must be pretty busy, Eileen with the fourth grade and music, too

It's good you like to practice, not all do. Thank you for the money.

Natchez, Miss., Sept. 26, 1929.

Dear Mrs. Lipsey:

We have been reading about the B. B. I. girl on the Children's Page of The Baptist Record and would like to help a little. Inclosed you will find a check for one dollar. We have a big bunch of boys and girls in the Sunbeam Band here and, now that everybody has come home from vacation trips, and cool weather is here, we hope to do lots of work. The Franklin County Association meets here soon and we have a part on the Young People's program. Wishing you much success in your work, we are, sincerely yours,

Natchez Sunbeams,

Mrs. Fred Stietenroth, Leader.

I see you have a band of active Sunbeams, Mrs. Stietenroth. May its tribe increase. Their dollar will bring quite a lot of sunshine into Mrs. Gladys' room in the B. B. I. Thank you all so much.

Oxford, Miss., R. 3, Sept. 28, 1929.

Dear Mrs. Lipsey:

It did not take me long to read the Children's Circle page this last week, so I think this is a good time for me to write a letter when they are scarce. A boy doesn't have much time to write letters when he goes to school. Our school began Aug. 12th. My teacher is Miss Quin Mize. She is a good teacher and I like her. I study fifth grade and am taking music lessons too. Mama takes The Baptist Record. I am sending \$1.00 for the B. B. I. girl. I will be 11 years old Nov. 30th. Does anyone have my birthday. Best wishes to all.

Hosea Holcomb Locke.

I know you are busy, Hosea, with school and music too. But I'm happy that you found time to write when there was special need for writing, and that you sent such a good gift. Thank you so much. Come again when you can get a chance.

Carpenter, Miss., Sept. 27, 1929.

Dear Mrs. Lipsey:

I have been studying, is the reason I have not written before. My teacher's name is Mrs. Mollie Evans. Our school has been going on 5 weeks. I am still going to S. S. every Sunday if I am not sick. I am in the Junior Department. I guess I must close. Your friend,

Ruby O'Neal, R. 1.

Studying is a mighty good thing to be doing, Ruby, and that is the reason, I hope, why a good many are not writing now. Come again when you can find time.

Mendenhall, Miss., Sept. 30, 1929.

Dear Mrs. Lipsey:

We girls enjoy reading the Children's Circle page. We are interested in Miss Gladys and want to help her some. Our G. A. is composed of ten members. We have very interesting programs. We observed the G. A. Week of Prayer program this afternoon, and are going to send a Mission contribution to Dr. Gunter. Enclosed is \$1.10 for Miss Gladys. With love,

Margaret Caughman, Sec.-Treas.

for the G. A.'s. I am pleased, dear girls, that you are learning to give to our different forms of mission work. Thank you so much for our share in your giving. I send my love to all ten of you.

Belden, Miss., Sept. 30, 1929.

Dear Mrs. Lipsey:

May I come again? I enjoy the

letters so much. It seems it has been quite a while since I last wrote. School will soon begin, and I will surely be glad, as I am taking the fifth grade. I wish all of you could see my real play house my dad had built for me. I have lots of toys to go in it. We have a grand time playing in it. I have a little pet dog. He is white and named Jack. Jack and I have lots of fun playing ball. One day he followed a wagon to the gin and got his paw burst. I bandaged his wound and it soon got well. I was real sorry for Jack when he had to walk on only three feet. I have 23 chickens, 13 big ones and 10 little ones for pets also. I'm sending 5c for B. B. I. girl. Your little friend,

Robia F. Huey.

I know the little girls would like to play dolls with you in such a nice play house, Robia. I'm afraid you won't be willing to help eat any of these twenty-three chickens when they get big enough for that. Will you?

### "WHAT IS STATE MISSIONS?"

None of us was responsible, when we entered into this world, for the condition in which we found it: but we are all, more or less responsible for the condition in which we leave it. The extent of our responsibility depends upon our ability—by the grace of God—to wield our influence among others while here. The very fact of our living here in this world, forces upon us a grave responsibility because we can not come in touch with life, and mix and mingle with humanity without wielding an influence either for good or bad, which will have its weight in leaving the world either a better or worse place for the next generation. We may try to shun our responsibility, but escape it we can not. Thus it behooves us to study conditions and seek to help to improve them. The same principle holds good in our church or denominational life. The very moment that we enter into church life, just that moment our responsibility begins; and there is no way to avoid it. If conditions in the local church, or the district association, or the State Convention are not what they ought to be, and we are brought face to face with the fact of it, and hold our peace without even a suggestion, then we become partly responsible for the evil, even though we had nothing to do with the beginning of it.

Why so? Because by our very silence we assume the attitude of endorsing the evil. We can not say, "look what they are doing". It is not what they are doing but what we are doing even though we make no protest. But on the other hand, if we see the evil, and make a protest and the appeal falls on deaf ears and the evil can not be remedied, then our own individual responsibility ends for the time being, but not before. I am now thinking of the present status of what we call State Missions. The question has been asked, "What Is State Missions?" The answer given was: "State Missions is making known to those within a state who do not know, God's plan of salvation in Christ by those who do know and by those who are sent for that purpose." The sending may be by "The Holy Spirit as an individual is impelled." It may be as a church, an

association, a board, other organization or agency, may send them out for the purpose of conveying the knowledge of salvation."

I do not believe a better answer could have been given. It is in keeping with the great commission. But the question arises: "How much of the State Mission money is being used for that purpose?" In the approximation for 1929 only nine thousand dollars out of seventy-four thousand was set apart for evangelism, with twenty-one thousand for building aid and pastoral support. All the balance of the seventy-four thousand goes to pay expenses. And the majority of it goes to pay salaries to workers who are not engaged in mission work at all. I do not say that they are not doing good work, but they are not doing mission work according to Dr. Gunter's answer to the question, "What is State Missions?"

I have the highest regard, and the profoundest respect for the members of the Baptist State Board, and also for all the employed workers. But that is not saying that I endorse their present plans. I know what the argument is, "That these state workers bring back into the budget more than they cost us." And it is true that these state workers stir up the people and stimulate more giving, but my! how expensive it is. The pastors could easily do the work that they are doing and save Mississippi Baptists thousands of dollars with which to increase evangelism. This thing of hiring more workers to raise more money to hire more workers to raise more money is not getting any where with evangelism. What we need is to reduce overhead expenses and take the money to pay more men who are "of honest report, full of the Holy Ghost, and wisdom" and who have a zeal for the salvation of the lost, and put them out in the field to preach the gospel of our Lord Jesus Christ. I believe with all my soul that if this could be done that the Lord would be pleased with it, and a revival would hweep the state and souls would be saved. And after all that is what we want. If we will please God He will take care of the money side of it.

—J. E. Heath.

Winona, Miss., R. 6.

## Clarke Memorial College

W. T. Lowrey, M.A., LL.D.,  
President, Newton, Miss.

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# B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

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Leave the emphasis where Jesus put it. It is not only in State Missions that we have departed from this principle, but in all our cooperative work.

However this is departing from the subject, and I will only give it a hint. Get down your books and see what a great percentage of our money is spent for education, benevolence, etc., and HOW LITTLE of it is used in placing the emphasis

where our Lord put it. After all our main line of work is (or ought to be) the preaching of the gospel of Christ, in order that people may be saved. All these other things ought to be subordinate with the least expense possible. —J. E. Heath.

Winona, Miss., R. 6.

## The Water Test

At the Anderson Quarries, owned by the Winnsboro Granite Corporation in Fairfield County, South Carolina, and at the office at Rion, S. C., three water tests are made to grade stone. If the stone is flawless, of straight grain, no white or black streaks or splotches, no wave in the grain, it is graded as Winnsboro Granite, and sells at a higher price than ordinary granite. If any of these defects appear when water is thrown over the stone, it is not Winnsboro Granite, but is graded "Smith stock", and sold at a lower price.

Buyers of Winnsboro Granite should specify Winnsboro Granite in their purchase contracts, ask for quarry certificate, and also make the water test. Defects show up plainly when the stone is wet with water if there are any defects in the block. Dry stone does not show up defects so readily. Therefore, when buying Winnsboro Granite, wet the stone and see for yourself that you get certificate from the quarry through your dealer, to the effect that the stone used in your monument is Winnsboro Granite. With that certificate and with the water test, you can be sure that you have the best monumental material known to the world.

It costs a little more, but only 20 per cent. of monument cost is for material, so that the higher price of Winnsboro Granite means very little in the increase of the price of the monument; but it means a great deal in the satisfaction of knowing that it is the best monument possible—the most permanent, the most beautiful, flawless.

Write for free booklet showing attractive monumental designs. Winnsboro Granite Corporation, Rion, S. C.

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## The Children's Circle

Mrs. P. I. Lipsey

Bible Study: Luke 8:40-42 and 49:56

This story begins sadly, but has a happy ending. A twelve year old girl was very sick: we are not told what her trouble was, but she was dying. We can imagine the sorrow in that home. The father was an officer in the synagoue, or church, and had chare of a board of elders in it, something like the superintendent of a Sunday School has the teachers under his charge. As the little girl grows worse, he sets out to find Jesus, for he has heard that He is now in the town, and that He can cure even very sick people. He begs Him to go with him to his house, and Jesus consents, but is stopped by a sick woman. As He is thus delayed, a messenger comes from the ruler's house, and says to him, "Don't trouble the Master any longer: it is too late, life has gone from the sick one. She is dead". But the Lord Jesus knew He could conquer death, and He calmed the distressed father, urging him to have faith in Him, and He would make the dear child well. So they hurried on to the house, stricken with death, and found there already professional mourners, who were hired to mourn and weep at funerals, and a great stir was being made. He told them that she was not really dead, but asleep, for He knew that He could awaken even from the sleep of death. With the father and mother, and His own three beloved and sympathizing disciples, He went into the room where she lay, took her hand and said with calm power, "Little one, arise". She heard His voice, and her spirit returned to her body: she rose immediately. Her astonished parents perhaps could scarcely believe that she was again alive, but He gave them proof of this by directing that they give her something to eat. We may feel sure that thereafter in Capernaum there were none that loved the Lord Jesus more devotedly than did this family to whom He brought this great happiness.

My dear Children:

I received a few days ago a receipt from Bro. N. T. Tull, Business Manager of the Baptist Bible Institute, New Orleans, for the \$80 we sent him last week for the first half of the scholarship for Miss Gladys. He says the students are coming in there, and they are expecting a good opening. Miss Gladys is there, I am sure, and is going to pay back this money in the good work she will do. Aren't you glad we had it to give? We have already started on the second half of the scholarship.

A few more letters than we had last week. I'm expecting to see them increase every week now. Who will give me the answer to this question? To whom did God appear as a pillar of fire by night, and of cloud by day? And here is another: According to the book of Proverbs, what is the "beginning of wisdom"? Who will answer first? They are both from the Old Testament.

With love,

Mrs. Lipsey.

Walnut Grove, Sept. 26, 1929.

Dear Mrs. Lipsey:

I have been wanting to write the children's page for a long time. I enjoy reading the children's letters and yours too. I am 8 years old and in the 4th grade. I take music and like to practice. I go to Junior B. Y. P. U. and Sunday School every Sunday. I am sending 25c for the B. B. I. girl. Your little friend,

Eileen Ferguson.

You must be pretty busy, Eileen with the fourth grade and music, too

It's good you like to practice, not all do. Thank you for the money.

Natchez, Miss., Sept. 26, 1929.

Dear Mrs. Lipsey:

We have been reading about the B. B. I. girl on the Children's Page of The Baptist Record and would like to help a little. Inclosed you will find a check for one dollar. We have a big bunch of boys and girls in the Sunbeam Band here and, now that everybody has come home from vacation trips, and cool weather is here, we hope to do lots of work. The Franklin County Association meets here soon and we have a part on the Young People's program. Wishing you much success in your work, we are, sincerely yours,

Natchez Sunbeams,

Mrs. Fred Stietenroth, Leader.

I see you have a band of active Sunbeams, Mrs. Stietenroth. May its tribe increase. Their dollar will bring quite a lot of sunshine into Miss Gladys' room in the B. B. I. Thank you all so much.

Oxford, Miss., R. 3, Sept. 28, 1929.

Dear Mrs. Lipsey:

It did not take me long to read the Children's Circle page this last week, so I think this is a good time for me to write a letter when they are scarce. A boy doesn't have much time to write letters when he goes to school. Our school began Aug. 12th. My teacher is Miss Quin Mize. She is a good teacher and I like her. I study fifth grade and am taking music lessons too. Mama takes The Baptist Record. I am sending \$1.00 for the B. B. I. girl. I will be 11 years old Nov. 30th. Does anyone have my birthday. Best wishes to all.

Hosea Holcomb Locke.

I know you are busy, Hosea, with school and music too. But I'm happy that you found time to write when there was special need for writing, and that you sent such a good gift. Thank you so much. Come again when you can get a chance.

Carpenter, Miss., Sept. 27, 1929.

Dear Mrs. Lipsey:

I have been studying, is the reason I have not written before. My teacher's name is Mrs. Mollie Evans. Our school has been going on 5 weeks. I am still going to S. S. every Sunday if I am not sick. I am in the Junior Department. I guess I must close. Your friend,

Ruby O'Neal, R. 1.

Studying is a mighty good thing to be doing, Ruby, and that is the reason, I hope, why a good many are not writing now. Come again when you can find time.

Mendenhall, Miss., Sept. 30, 1929.

Dear Mrs. Lipsey:

We girls enjoy reading the Children's Circle page. We are interested in Miss Gladys and want to help her some. Our G. A. is composed of ten members. We have very interesting programs. We observed the G. A. Week of Prayer program this afternoon, and are going to send a Mission contribution to Dr. Gunter. Enclosed is \$1.10 for Miss Gladys. With love,

Margaret Caughman, Sec.-Treas.

I am pleased, dear girls, that you are learning to give to our different forms of mission work. Thank you so much for our share in your giving. I send my love to all ten of you.

Belden, Miss., Sept. 30, 1929.

Dear Mrs. Lipsey:

May I come again? I enjoy the

letters so much. It seems it has been quite a while since I last wrote. School will soon begin, and I will surely be glad, as I am taking the fifth grade. I wish all of you could see my real play house my dad had built for me. I have lots of toys to go in it. We have a grand time playing in it. I have a little pet dog. He is white and named Jack. Jack and I have lots of fun playing ball. One day he followed a wagon to the gin and got his paw burst. I bandaged his wound and it soon got well. I was real sorry for Jack when he had to walk on only three feet. I have 23 chickens, 13 big ones and 10 little ones for pets also. I'm sending 5c for B. B. I. girl. Your little friend,

Robia F. Huey.

I know the little girls would like to play dolls with you in such a nice play house, Robia. I'm afraid you won't be willing to help eat any of these twenty-three chickens when they get big enough for that. Will you?

### "WHAT IS STATE MISSIONS?"

None of us was responsible, when we entered into this world, for the condition in which we found it: but we are all, more or less responsible for the condition in which we leave it. The extent of our responsibility depends upon our ability—by the grace of God—to wield our influence among others while here. The very fact of our living here in this world, forces upon us a grave responsibility because we can not come in touch with life, and mix and mingle with humanity without wielding an influence either for good or bad, which will have its weight in leaving the world either a better or worse place for the next generation. We may try to shun our responsibility, but escape it we can not. Thus it behooves us to study conditions and seek to help to improve them. The same principle holds good in our church or denominational life. The very moment that we enter into church life, just that moment our responsibility begins; and there is no way to avoid it. If conditions in the local church, or the district association, or the State Convention are not what they ought to be, and we are brought face to face with the fact of it, and hold our peace without even a suggestion, then we become partly responsible for the evil, even though we had nothing to do with the beginning of it.

Why so? Because by our very silence we assume the attitude of endorsing the evil. We can not say, "look what they are doing". It is not what they are doing but what we are doing even though we make no protest. But on the other hand, if we see the evil, and make a protest and the appeal falls on deaf ears and the evil can not be remedied, then our own individual responsibility ends for the time being, but not before. I am now thinking of the present status of what we call State Missions. The question has been asked, "What Is State Missions?" The answer given was: "State Missions is making known to those within a state who do not know, God's plan of salvation in Christ by those who do know and by those who are sent for that purpose." The sending may be by "The Holy Spirit as an individual is impelled." It may be as a church, an

association, a board, other organization or agency, may send them out for the purpose of conveying the knowledge of salvation."

I do not believe a better answer could have been given. It is in keeping with the great commission. But the question arises: "How much of the State Mission money is being used for that purpose?" In the approximation for 1929 only nine thousand dollars out of seventy-four thousand was set apart for evangelism, with twenty-one thousand for building aid and pastoral support. All the balance of the seventy-four thousand goes to pay expenses. And the majority of it goes to pay salaries to workers who are not engaged in mission work at all. I do not say that they are not doing good work, but they are not doing mission work according to Dr. Gunter's answer to the question, "What is State Missions?"

I have the highest regard, and the profoundest respect for the members of the Baptist State Board, and also for all the employed workers. But that is not saying that I endorse their present plans. I know what the argument is, "That these state workers bring back into the budget more than they cost us." And it is true that these state workers stir up the people and stimulate more giving, but my! how expensive it is. The pastors could easily do the work that they are doing and save Mississippi Baptists thousands of dollars with which to increase evangelism. This thing of hiring more workers to raise more money to hire more workers to raise more money is not getting any where with evangelism. What we need is to reduce overhead expenses and take the money to pay more men who are "of honest report, full of the Holy Ghost, and wisdom" and who have a zeal for the salvation of the lost, and put them out in the field to preach the gospel of our Lord Jesus Christ. I believe with all my soul that if this could be done that the Lord would be pleased with it, and a revival would hweep the state and souls would be saved. And after all that is what we want. If we will please God He will take care of the money side of it.

—J. E. Heath.

Winona, Miss., R. 6.

## Clarke Memorial College

W. T. Lowrey, M.A., LL.D.,  
President, Newton, Miss.

A standard Junior College for  
Boys and Girls.

Meant for the increase of learning, training, culture and religion.

Session opens Tuesday,  
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Write for further information  
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Inasmuch as my article on "What Is State Missions?" was left out of last week's Record, and Dr. Lipsey's comment on my article appeared first, it makes me want to add this explanation. Dr. Lipsey said: "Brother Heath apparently would class only Evangelism as Missions. Or it may be that he believes that not sufficient emphasis comparatively is put upon Evangelism." The last clause is where my contention lies. The placing of emphasis is the key note of mission work. Evangelism is the main thing. All other activities are subordinate. The great commission is to make disciples of all nations, baptizing them, etc.

The last clause of the commission, to teach them to observe the all things commanded, has been wrested from its true meaning. Its meaning was primarily, that after we have made new disciples, to teach them also to "go" and make disciples, baptizing them, etc. It is a sin to try to wrest from the commandment of Jesus its true meaning to justify ourselves into commercializing the gospel.

Leave the emphasis where Jesus put it. It is not only in State Missions that we have departed from this principle, but in all our cooperative work.

However this is departing from the subject, and I will only give it a hint. Get down your books and see what a great percentage of our money is spent for education, benevolence, etc., and HOW LITTLE of it is used in placing the emphasis

where our Lord put it. After all our main line of work is (or ought to be) the preaching of the gospel of Christ, in order that people may be saved. All these other things ought to be subordinate with the least expense possible. —J. E. Heath.

Winona, Miss., R. 6.

## The Water Test

At the Anderson Quarries, owned by the Winnsboro Granite Corporation in Fairfield County, South Carolina, and at the office at Rion, S. C., three water tests are made to grade stone. If the stone is flawless, of straight grain, no white or black streaks or splotches, no wave in the grain, it is graded as Winnsboro Granite, and sells at a higher price than ordinary granite. If any of these defects appear when water is thrown over the stone, it is not Winnsboro Granite, but is graded "Smith stock", and sold at a lower price.

Buyers of Winnsboro Granite should specify Winnsboro Granite in their purchase contracts, ask for quarry certificate, and also make the water test. Defects show up plainly when the stone is wet with water if there are any defects in the block. Dry stone does not show up defects so readily. Therefore, when buying Winnsboro Granite, wet the stone and see for yourself that you get certificate from the quarry through your dealer, to the effect that the stone used in your monument is Winnsboro Granite. With that certificate and with the water test, you can be sure that you have the best monumental material known to the world.

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## SHANTUNG THRILLS

John William Lowe

During our recent trip to Tsinan, and Tsining, we had a number of thrilling experiences, and about these I wish to write.

## In Tsinan

On Easter morning, March 31, we awoke to find the Nationalist flag flying everywhere. I was to preach that day at the Chinese Independent Church. Before introducing me to his people the Chinese pastor said: "We rejoice this morning because our Lord rose from the dead, and Tsinan has also risen from the dead! Let us now all join in singing the Doxology." Pastor Sun is a man of prayer. He was on his knees as we entered the church and again as the people went out. That impressed me profoundly.

The Workers' Conference was the best yet. The addresses by the Chinese pastors, Dr. P. S. Evans, and Mr. Payne of the English Baptist Mission, were all greatly appreciated. The Abernathys visited all our churches beforehand and secured one or more members from every church on our field. The new Ford enabled them to visit all the churches in a few days. John told me that his cook is learning to drive the car. One day the boy started the car but didn't know how to stop it! When Abernathy arrived the car had uprooted a good sized tree and was bumping into a mud wall, and the frightened new chauffeur still stepping on the gas! An old gentleman told the villagers that the car ran into the village without a donkey or a cow to pull it. He said to the boys who were trying the handles and others parts, "Do not touch anything about the car; if you do it will start."

We went out to Loa-kou, one of our out-stations, to spend the day with the Christians. They have a good Primary School with twenty children. The thrill of the day was to meet Mr. Sun, who is about seventy. He is unable to read, but we found him one of the most successful soul-winners we have met in China. There were six of his inquirers present—several young men and scholarly old gentleman seventy-four, who told me that his mother is now ninety-four. He told us with pride of his love for his old mother, who is still in good health, and said he had placed a tablet over the door of the old home with the following inscription in Chinese: "I have a living Buddha, Wo yiu hwo Fu." In one of the temples we saw the "Yellow Haired Child," the idol to which many sick people look for healing. I am enclosing a picture of the famous healer.

We stood on the great bridge across the Yellow River at this point. It was badly damaged during the retreat of the Northern forces, and is now being repaired. The water in the river is very low, so wooden railway ties have been used to support the bridge, while the damaged concrete pier is being renewed. We saw the first train that pulled out of Tsinan for the North cross this bridge—the first since the destruc-

tion of the bridge nearly one year ago. On this same day the first train pulled out of Tsinan for the South. Just now through trains are running again between Peking and Pukow. The train is called the Blue Express, but it is not the Blue Express of pre-war days. Those once beautiful steel coaches are now far away in Manchuria. When I inquired of the station master in Tsinan when those coaches would be returned he replied with a shrug of the shoulders.

At the close of the conference in Tsinan we spent several days preaching in and around the city. One day the attendance at our evangelistic center were so great that Mrs. Lowe and I forgot to stop for lunch—in fact, there was no stopping place. In the afternoon, when John Abernathy and the evangelist arrived, there were more than forty men and ten women present as attentive listeners, not your comers and goers kind, but men and women eager to learn more about the way of life in Christ Jesus.

At the close of the service thirteen men and boys registered their names as inquirers and accepted a copy of the New Testament. One was a Buddhist priest. I got another thrill when the priest at my solicitation set down his name as an inquirer and with the others accepted a New Testament. It was a joy to meet several Christian young men in the city who dated their interest in Christianity to our meetings with government school students more than six years ago. The brother that told me that I would better be preaching the Gospel to the people rather than giving my talks to students on Hygiene and Sanitation, was dead wrong, and I told him so. I was preaching the Gospel to the most appreciative audience I have ever had anywhere, and now we are witnessing the ever-increasing harvest from seed sown in faith in good soil. If we fail to win the students of this generation to Jesus Christ the teachers of grandchildren will be atheists! I shudder at the thought.

A revival spirit prevailed in our meetings, both in Tsinan and in Tsining. Our missionaries at these two stations are working both day and night. The constructive work they are doing appealed mightily to us. We should and do thank God upon every remembrance of the Abernathys and the Evans at Tsining. It should be kept in mind by all our people that we now have several stations with only one man. What if his health should fail?

While in Tsinan we attended two sessions of the Shantung Synod of the Church of Christ in China. The address of Dr. Cheng Ching-yi on the First Year Movement to Add 100 Per Cent to the Membership of the Churches was well received. He advocated special meetings for the deepening of the spiritual life of the Christians; more religion in the home: a very definite effort to win our young people to Christ: an effort to secure more trained workers; greater cooperation among the members of all the churches; a clos-

er cooperation between Chinese and missionaries; and an earnest appeal to the home churches to send more missionaries to China. This address gave me another thrill.

## Taian

Mrs. Lowe and I traveled third class on one of the first trains out of Tsinan. We arrived in Taian about five hours late, owing to an empty troop train going towards Tsinan. In addition to other equipment each soldier carried on his shoulder a bag of flour. We were astonished at the youthful appearance of these soldiers. One of them told me that he was eighteen. They were being located as guards along the railway, and in the villages along their route. Upon our return trip we noticed that these troops had already improved the streets in one of the villages. Evidently they have a constructive policy. Ten soldiers were dressed in gray uniforms and wore a button with a picture of General Feng on it.

This old city is located at the foot of TaiShau, one of the five sacred mountains of China, and has been the chief centre of idolatry in this province. Dai Miao, the great temple in the city, has been converted into an auditorium, bazaar, and a modern hotel with barber shop attached. All the idols have been destroyed. The auditorium has an estimated capacity of two thousand people. The seats have been painted white, and the platform covered with a rich blue rug. The paintings on the walls portray quite vividly the flight of the Empress Dowager from Peking in 1900, and her return later. Several artists were painting various pictures on the outside walls. Mr. Abernathy noticed that the artist had no outline of his painting before him, and asked him where he got his picture. "I get it right out of my du dzi (stomach)," he replied. I remarked to Abernathy that I thought the artist must be feeling much relief after process of getting the picture of the bombardment of Tsinan out of his du dzi. Evidently he had never seen the west gate of Tsinan, nor the shells bursting in air.

The painting on the outside of the hotel was attracting most attention; one on Hygiene and Sanitation. There were no Chinese characters—none were needed. The picture covered one end of the dining-hall. There were several sections. The first showed a small boy standing near a table eating a slice of watermelon in the midst of a swarm of flies, with his mother looking on; in the next the mother is leading her son home; he has an attack of du dzi teng (stomach-ache). She puts him to bed. In the last scene the family doctor has arrived in the boy's room, and is now ready to give him the necessary dose of medicine—probably castor oil. That was very fine visualization. Everybody could read it. It is a striking coincidence that near-by there stands an ancient granite monument called "Wu-dzi-tai." Without Character Tower. This tower is said to have been erected by order of the wicked king, Chen Si-kwang, 200 B. C. He sought

(Continued on page 15)

## IN MEMORIAM

W. R. Johnson

This faithful servant fell on sleep at the home of his son-in-law, Rev. S. A. Williams, in Osyka, Miss., Sept. 29, 1929, at the good age of seventy-four.

He was born and reared in Pike County, Mississippi, and his ministry of nearly forty years was in this section of the state. He has been pastor of fifteen Baptist churches—twenty-six years at Gum Grove and eighteen years at Friendship. He was serving Johnston Station and Bluff Springs at the time of his home going. He was a great pastor and a gospel preacher and a very safe leader. He has baptized, buried and married people up in the thousands. He loved his people and they loved him and the Lord used him in South Mississippi as He has used but few men.

His good wife went home some years ago. She was an invalid for twenty years and he nursed her tenderly and kept up his pastoral and pulpit work. We have been preaching together for long years and while I believe he is at rest, still I shall feel lonesome without my co-worker.

He and his good wife reared and educated a family of fine children. T. C. Johnson, McComb; B. C. Johnson and Mrs. D. I. Meredith, Jackson; Mrs. S. J. Hodges, Hammond, La.; M. S. Johnson, New Orleans, La.; T. K. Johnson, Atlanta, Ga., and Mrs. S. A. Williams, Osyka, Miss. All except one were at the bedside when the end came.

One funeral service was held at 10 A. M., at Osyka, for the benefit of the Osyka people, who were kind to him and the family in the two weeks of illness, conducted by Rev. B. L. Davis, of the Baptist Bible Institute of New Orleans. The other funeral service was held at Moak's Creek, his old home church, conducted by the writer. Here two thousand people attended to pay their respects to the memory of the old shepherd. After this immense crowd had passed by the casket and bid this good man sweet rest until we meet again, his body midst tears and flowers, was placed to rest by the side of the mother of his children and his life's companion. Benediction by Rev. J. L. Price of Tylertown.

Servant of God, well done; kings and queens do not have such honor. —J. H. Lane.

Resolutions of Respect Adopted by the Men's Bible Class of the Baptist Church at Houston as to the Death of D. A. Blair

Whereas, on Aug. 4, 1929, God in His infinite wisdom saw fit to remove by death from a life of usefulness, our beloved brother, D. A. Blair, who at the time of his death was and had been for many years the President of the Men's Bible Class of the Baptist Church in Houston; and

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the highest esteem as a citizen and Christian gentleman not only by the members of the Class but also by his neighbors and many friends in Chickasaw County, where he lived his long life of service:

Therefore, be it resolved by the Men's Bible Class of said church, that the Class has lost one of its most useful and dependable members and a President who was always loyal to its interests and the cause of Christ, the church has lost one of its most faithful members, and the community and county one of its very best citizens.

Be it further resolved that this resolution be requested to be published, and a copy thereof sent to the family.

Adopted by the Class in regular meeting, this the 8th day of September, 1929.

I. D. Goza,  
B. M. Smith,  
Committee.

#### Obituary

Aunt Kiziah Johnson was born March 23, 1852; departed this life Aug. 4, 1929. She was 77 years, 4 months, 12 days old. Through all her suffering she wore a smile. In her disappointment she was sweet....

And I know that some day after a while

Their dear darling mother again they meet.

God alone could write of her spotless soul

The things that would be right  
Of how she was guided safely to the fold

With a heart so free and light,  
For over four years she was crippled,  
So sweet and obedient every day;  
And the Lord said she can stay no longer

She is guided every day by a voice up there,  
And has strong arms on which to lean.

On her head is placed a crown so fair

Weep not dear ones for she is at rest.  
—Mrs. N. L. Carlisle.

(Continued from page 14)

to destroy all books, to kill all the teachers of his day.

We went next to an orphanage which has about six hundred children of all ages. There are also many dependent old people in the home. Unfortunately, the supply of food is quite inadequate, owing to lack of support from the homeland and from the Chinese during the recent disturbances. The two American ladies connected with the institution eat the same meager food as the children. That is a distressing situation. Mr. Anglin, the Superintendent of the Orphanage, is now in the homeland soliciting funds. When all the inmates of such an institution are reduced to eating black bread with few vegetables, it is time

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to send them relief at once.

#### In Tsining

We greatly enjoyed the ride from Taian to Tsining in John Abernathy's Ford. Trees have been planted along the new highway, which is a very good dirt road. Our time over sixty miles of this highway was two and one-half hours, which beat Frank Connely's Whippet by twenty minutes. We shall hear of a new record later, I am sure.

Could our friends who have put money and prayer into our splendid plant in this city look in upon the workers and the work, the vision of the achievements of the missionaries would give them, as it did us, an unusual thrill. During the Workers' Conference Pastor Han and Miss Hou brought spiritual messages of unusual power. Mr. Abernathy conducted us on a delightful journey through Palestine, and this writer spoke on the Modern Sunday School.

Some five miles from Tsining there is a large Roman Catholic plant. The real thrill of the trip for the Connely children—Julia, "Billy" and Stockwell—was a race by the Whippet and the new Ford. The two cars were approaching the mission over different roads, but in sight of each other. John and Frank sure did step on the gas. There was great excitement in both cars. Since we have a Ford we were glad to see our driver beat by a few yards.

This beautiful property was once the home of a Chinese prince. It was turned over to the Catholics as part payment on the indemnity for the murder of two priests in this province by the Boxers. I have a picture of their burial place, which I am sending along. We were quite a large party, but to our surprise, one of the "fathers" had ordered hot coffee and hot milk for all: then

there were also delicious cakes. All felt that it was a refreshing drink in the name of a disciple. There are forty Chinese in training for the priesthood, and also a Primary School on the compound. The "sisters" are on an additional compound with a high wall between. Nine young priests from America have arrived recently, and are now studying the language.

We missed a swell church wedding in Tsinan, but arrived in Tsining in time to witness the marriage of our Christian jailor's son, twelve years of age, to his bride, age sixteen. The missionaries objected to the marriage of children in the church, so they were married under a canopy at the home of the jailor. Just before the wedding, Mr. Connely drove the bridal party over the city in his car, which was beautifully decorated—wreathes of artificial flowers covering the top of the car. Preceding the car was a bus carrying the school orchestra. During the marriage ceremony the bridegroom kept his hat on. I wanted to tell him to remove his hat, but I was afraid it might be the custom in the new China to keep it on.

In recent years some eighty model prisons have been erected in various parts of China. There is one in Tsining. The jailor is an earnest Christian, and a member of our Church. I missed my lunch on Sunday rather than miss an opportunity to preach the Gospel to the prisoners. Out of 112 prisoners, there are 72 Christians. There is vocational training for all, and all are required to take exercises in the open air daily.

After an earnest prayer by the jailor, I was introduced to the men as one of their best friends. I had been speaking with much freedom for just fifteen minutes and was beginning another story when Mr. Li touched me on the arm and then he led us in prayer again. I thought that a good way to stop a long-winded speaker. These model prisons are very sanitary. The dark cell is never used. For disobedience a man's relations are reduced, and he is denied certain daily privileges. Mr. Connely told me that Mr. Li is the only official who has not lost his position during the recent changes of government. Mr. Li loves the men and preaches the Gospel to them, and they in turn love him.

#### The Price of Being a Missionary

Some missionaries pay a tremendous price for the privilege of serving God and humanity in China. While in Tsining I stood at the door where our dear friend, Dr. Seymore, was shot down last year by one of the soldiers, who were trying to force their way into the Girl's School. While the Doctor was trying to close the door against them, one of them fired a shot at close range which went through the door and pierced the heart of this good friend of China for more than thirty years. The Presbyterian Mission has lost a noble physician in the death of Dr. Seymore. Mrs. Seymore has just returned to the homeland.

While in Taian we were shown the room where Mrs. Hobart was shot

and killed during the attack on that city. This faithful missionary of the Methodist Mission was buried on the compound. These scenes made very real to us the dangers and sorrows through which many of our missionaries have recently passed.—Religious Herald.

#### McADAMS BAPTIST CHURCH

Our church on last Sunday extended to our present pastor, Rev. J. B. Perry, an indefinite call. Under his leadership this year we have completed our house of worship, repainted the exterior, reseated the auditorium and painted the interior. We now lack better equipment for our Sunday School rooms. When this is furnished we will have a splendid work shop. Our work at present is fairly well organized. We have four B. Y. P. U.'s, all doing a splendid work. Our Sunday School is well organized and going forward under the faithful leadership of Bro. C. P. Thompson. Our W. M. U. is not large in numbers, but large in faith and service.

The Attala County Agricultural School is located here, and we have quite a few boarding students. These with the vast number of people that live in the community present a commanding challenge for service in kingdom work. Thus we are trying to administer in spiritual things, by preaching, teaching, and training as the Lord shall lead us. The field is while unto harvest, the opportunity is great, the responsibility is heavy. Pray for us.

—A Member.

Willie: "Don't the bluefish go about in schools, mother?"

Mother: "Yes, dear; why?"

Willie: "Oh, nothing; only I was just wondering what the school does if some fisherman happens to catch the teacher."—The Girl's World.

Little Milton came home from Sunday School with a mite box.

"Why do they call it a mite box, mother?" asked Milton.

"Because," chirped in his brother, "you might put something in it and you might not."—Selected.

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# \$100,000.00 Campaign Begins October 15th

The Baptist State Convention in its last session authorized the Executive Committee, together with the Education Commission, to launch a campaign before the close of the year for the purpose of raising funds with which to meet endowment fund obligations. In a recent meeting of those to whom this campaign work was referred, definite plans were agreed upon.

Dr. L. T. Lowrey, President of Blue Mountain College, was unanimously and enthusiastically elected as General Director of the campaign. Since that time, also, there has been unanimous belief that he is the Lord's man for this task. See Nehemiah 4:19-20.

While many pressing duties at the College seem to render his acceptance of this position impossible, the following reasons prompted him to accede to the earnest desires of those to whom this matter had been referred:

The first reason was Mississippi Baptists' desperate, imminent, financial plight, which emergency must be met by December 1, 1929.

The second reason was his belief that he can confidently rely on the cooperation in time, work, influence, substance and prayers of the Baptist leaders in Mississippi, both laymen and clergymen and the prayers and wholehearted cooperation of the laity.

The third reason was a conviction that if he refused this call for service for Christ's Cause that he would be turning a deaf ear to the voice of God. Hence, he considered this responsible position and arduous task without requesting any remuneration whatsoever for his services.

Dr. Lowrey states that if he were not firmly convinced of the certainty of the above three items he would not have considered the position for an instant as his moments are already more than crowded. It is the confident and abiding conviction of this writer that every pastor, layman and laywoman who is asked to serve in this Baptist emergency will feel as Dr. Lowrey feels concerning cooperation for the reason to the Lord's service, his devotion to Christian Education, and finally because the Baptists of Mississippi are determined to put their schools on a safe basis and hold their own in the field of Christian service, which cannot be done without our Christian Colleges.

Dr. Lowrey's first call is a meeting of the State Convention Board, every member of the Baptist Education Commission, the officers of the W. M. U. and other members of the State Organization, the Presidents and Chairmen of the Boards of Trustees of the Baptist Colleges, in Clinton, Mississippi, October 17th, at 10:00 A. M. to 4:00 P. M. He believes that the success of the campaign depends largely upon this meeting. Time is the big element which must be fought in this effort and Dr. Lowrey feels that two weeks time can be saved by full attendance upon this meeting. The members of this Committee will receive letters requesting their attendance at this organization meeting. This notice is being given at Dr. Lowrey's request. So, those who will be expected at this meeting may set aside this date.

We are counting on every agency of the State Convention making other activities subservient to this educational effort for the next two months and counting on the active cooperation in work and influence on the part of every State Convention agency as, and when needed, during the next two months.

Let us place \$100,000.00 in cash into the Lord's treasury for Christian Education on Sunday, November 24th, and save our credit, save our endowment, save our schools, and save the Cause of Christ.

**R. B. GUNTER**

Executive Secretary,

Mississippi Baptist Education Commission

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